"HE SAITH TO THE SNOW,
BE THOU ON THE EARTH"

the Methodist Woman

JANUARY 1950

the Methodist Woman

420 Plum Street, Cincinnati 2, Ohio

Published monthly (bimonthly July and August) by the

Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

MRS. C. C. LONG, Circulation Manager

MRS. E. LE ROY STIFFLER, Publication and Business Manager

★ ★ ★ Contents ★ ★ ★

Volume 10 **January, 1950** **Number 5**

	PAGE
Beasts of Burden or Children of God? by *Eugene Lewis Smith*	3
Spiritual Life Cultivation, by *Mrs. Edwin B. White*	5
Egypt, the Wilderness, and Canaan, by *Ruth E. Northcott*	6
"Opening Doors" at St. Mark's Community Center, by *Fae L. Daves*	8
No Longer—"What Is Your Tribe?" by *Thelma Montgomery*	10
Quessua's Fifty Years, by *Violet Crandall*	12
A Dream Comes True—at Fort Worth, Texas, by *Lena Mae Rust*	14
Program Suggestions for February, by *Mrs. H. W. Bland Detwiler*	16
World Federation of Methodist Women, by *Mrs. Paul Arrington*	17
Worship Program for Circles, by *Mrs. T. N. Alexander*	17
Toward the Assembly	18
Home News	20
Foreign News	22
Advance	24
DEPARTMENTS	28-34
Faith for Our Time, by *Mrs. C. C. Long*	35

Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription price $1.00 a year, combination (with *World Outlook*) $2.30, payable in advance. Subscriptions may begin any month. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, $1.00, combination (with *World Outlook*), $2.30; Canada, Newfoundland, and Labrador: One year, $1.25; combination (with *World Outlook*), $2.80. All foreign countries: One year, $1.40; combination (with *World Outlook*), $3.00.

Names of subscribers and all money should be sent to the Publication Manager, Mrs. E. LeRoy Stiffler, 420 Plum Street, Cincinnati 2, Ohio. All orders acknowledged promptly. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y.

OFFICERS

Woman's Division of Christian Service

President **— Mrs. Frank G. Brooks, Mount Vernon, Iowa.**

***Vice-President*—Mrs. Paul Arrington, 1735 Piedmont Street, Jackson 41, Mississippi.**

***Recording Secretary*—Mrs. J. N. Rodeheaver, Winona Lake, Indiana.**

Treasurer **— Miss Henrietta Gibson, 150 Fifth Avenue, New York 11, N. Y.**

Department Chairmen

***Department of Work in Home Fields*—Mrs. A. C. Johnson, 1359 Park Street, Bowling Green, Kentucky.**

***Department of Work in Foreign Fields*—Mrs. J. D. Bragg, 3666 Montana Street, St. Louis 16, Missouri.**

***Department of Christian Social Relations and Local Church Activities*—Mrs. W. H. Ratliff, Sherard, Mississippi.**

***Section of Education and Cultivation*—Mrs. John M. Pearson, 34 Washington Square, New York 11, N. Y.**

OUR WRITERS

Rev. Dr. Eugene Lewis Smith, executive secretary of the Foreign Division of the Board of Missions and Church Extension.

Mrs. Edwin B. White, secretary of Spiritual Life, Woman's Division.

Ruth E. Northcott, missionary, Inhambane, Portuguese East Africa.

Fae L. Daves, missionary, St. Mark's Community Center, New Orleans, Louisiana.

Thelma Montgomery, missionary, Elisabethville, Belgian Congo, Africa.

Violet Crandall, missionary, Quessua, Angola, Africa.

Lena Mae Rust, deaconess, Bethlehem Center, Fort Worth, Texas.

ASK YOURSELF

1. Who are the laborers in African villages?

2. Name special observances in the Woman's Society of Christian Service to take place during the next few months.

3. How long do Hartzell girls remain in the Wilderness? Explain.

4. "A birthday cake large enough to serve 300 people." Where?

5. "A language of friendship and love." Where spoken?

6. "I only did what I could, with God's help." Said by whom?

7. What verse of Scripture is the keynote of work at Bethlehem Centers?

8. Who is called the Apostle to the Illiterates?

The cover is a Harold M. Lambert photo.

The verse on the cover is found in Job 37:6.

The Methodist Woman, $1.00 per year

World Outlook . . . . . 1.50 per year

The Methodist Woman and World Outlook . . . 2.30 per year

Beasts of Burden or Children of God?

By EUGENE LEWIS SMITH

We were shocked by many of the things we read about Africa in preparation for our visit—mostly about the treatment given the "savage" African by the "civilized" white man. However, we still were not prepared for the sight of road gangs made up of children, most of them girls, and for the news that they worked every day from dawn to dark. Nor were we prepared for the sight of groups of women, some with babies strapped on their backs, working with primitive African tools to construct highways. I thought bitterly, "And that takes place under the rule of a nation proud of its Christianity!" Our natural inquiries about those sights taught us much about the life of women and children in Africa.

The white man's law behind those scenes is actually fair and reasonable, akin to one observed in every rural section in America. It holds that each home owner must give a week's work each year on the roads, or pay a stated sum for highway construction. The presence of the women and the children was not the fault of the white man, but of the black. The heads of families obeyed the law but avoided the labor by sending their wives and children to work for them. In African villages, the women and children are the laborers—not the men.

In village after village passed during the heat of the day we would see men idling and small children playing, but no women or larger children. They were working in the gardens, or carrying water from the river, or firewood from the forest. How often we saw a woman with a baby strapped to her back, bearing on her head a bucket of water, a load of wood, or a basket of grain, and walking with her husband who carried only a spear! In theory he needed his hands and head free to defend her from attack by wild animals, but that theory cannot conceal the fact that the woman is Africa's beast of burden.

A joke from North Africa tells much of the life of women throughout all that continent. During the war Americans were often infuriated at the sight of Arab men riding their donkeys while their wives, carrying heavy burdens, walked behind. Now, according to the story, all that is changed. Today, in sections where the fighting was intense, the Arab rides his donkey while his burdened wife walks in front—because there is danger of land mines!

At Mulungwishi, in the southern Congo, splendid new four-room homes are being built for the families of Africans in the theological school. The problem of the floor plan of those homes is eloquent in its statement of the status of women. The two rooms in front are a nursery and a living room-dining room. The two rooms in back are the parents' bedroom and the kitchen. A door opens from the kitchen into the living room-dining room. There is no door between the kitchen and the parents' bedroom. The African men protested that the women should be able to go from the kitchen to the bedroom without disturbing the men in the living room-dining room. For just that reason, no door was put in that wall. We can almost say that the great problem in Africa is to get the wife into the dining room with her husband. They reported to us at Mulungwishi that some progress is being made, and in some of the Christian homes the men are actually allowing their wives to sit with them for meals.

Every American woman would thrill to see what our Methodist missionaries have done in Africa to raise the status and enrich the life of African women. Our first visit to a girls' school was to "Jerusalem," on beautiful Inhambane Bay in Portuguese East Africa. As we pulled our heavy luggage out of the car and those African girls lifted it to their heads to carry into the house, I protested vigorously but to no avail. "They would be seriously offended," I was told, "if you acted as though they could not carry those suitcases." At least I had the Christian grace to be uncomfortable as I walked upstairs empty-handed!

The next morning we heard the girls at six o'clock,

The way African mothers do their work

Methodist Prints

singing African hymns in lovely harmony and in rhythm typically their own. They had reason to sing, for the high morale and splendid program of that school has marvelously blessed those girls. For just one illustration of many that could be given of the transforming power of that school in their lives, consider the fact that the average age of the girls in that school at marriage is eighteen, compared to fourteen in the surrounding section. One reason for the helpless state of women in Africa is that they are usually sold into marriage at a very early age and with no choice of their own. The girls at "Jerusalem" get a splendid training in self-respect, in Christian ideals, and in good homemaking. Out of that background comes a determination to make their own selection in marriage of a boy with similar ideals. Many stay at the school until marriage, so that even their courtship is under the sound supervision of that healthy, happy campus. The uplifting effect of the homes established by those girls is apparent in countless villages.

Similar stories could be told of many places in Africa. At Mrewa, Southern Rhodesia, there has been remarkable success in development of an honor system. The girls are not kept in dormitories surrounded by high walls. Some think that in Africa, with prowling men and primitive morals, such walls are necessary. Not so at Mrewa. There the girls live in attractive huts of a kind that each can hope to have in an African village. Their huts line one side of a little park. On two other sides are the homes of the African pastor and teachers at the station. With that understanding supervision and the fine tradition of their honor system, those girls are learning lessons in morality impossible to learn either behind high walls or amidst the temptations of an African village.

In the Congo the early marriage of girls has been a particularly tragic problem. It cuts so short the training of the girls that it leaves them still subservient to the old patterns of exploitation. At the school in Tunda each girl who approaches marriage is given opportunity to live in a model African hut, to learn the preparation of a healthful diet, the keeping of a clean home, the planting of a varied garden. Even more important is the personal counsel she receives from the missionaries on the meaning and making of a Christian home. At Lodja recently a group of boys asked the missionaries if they might have dates with some of the girls in the girls' home. With some misgivings the missionaries consented. They knew that in primitive Africa marriage often followed immediately upon the establishment of such contacts. But they also reasoned it was better for such relationships to be established openly and under wise supervision than by subterfuge. Then, to their surprise, the girls refused. They, too, knew that the boys would expect immediate marriage. They told their teachers that they were not going to date any boys until they had finished school and had learned how to make the right kind of homes.

The situation of such girls at vacation time is often very difficult. The bride price is an important source of income to families. Often, therefore, the girls are under terrific pressure from their own parents to enter into trial marriages. Even when that is not true, the disintegrating morals of the pagan African village require remarkable character on the part of a girl who returns to school loyal to her ideals. The proud record established at Quessua, Angola, in this regard is not unusual among our schools, but it is remarkable. During the years in the normal enrollment of eighty girls at that school, there has developed such a moral standard that the average now is only about one girl a year who fails to keep her standards high while away on vacation.

One of the most beautiful scenes on the whole trip was near the end, at the Gamble Memorial Home in Constantine, Algiers. Perhaps it seemed the more appealing to us because we were so lonesome for our two little girls back in America; perhaps because we had just been hearing of little waifs that are taken into Arab homes and of the children sometimes sold to work in a servitude that often ends only with death. At that home are thirty-two girls. The sure evidence of the understanding love they find there was in their attitude toward visitors. Children treated harshly develop a protective shyness. Children raised with a loving firmness become trustful of others. We saw nothing mor

(*Continued on page 33*)

What does the future hold for these African babies?

ethodist Prints

A woman sifts flour in front of her home in Belgian Congo

Methodist P

Spiritual Life Cultivation

By MRS. EDWIN B. WHITE

SINCE no one has ever challenged the statement that growth in the spiritual life is the determining factor in any advance, the secretary of Spiritual Life in the Woman's Society occupies a very important position. In a recent article on the Advance, the writer declares: "This is the most important part of the entire program." It MUST BE, and as the second year of the Advance program gets underway, all of us should concentrate on ways and means to help permeate all plans with the spiritual emphasis. Will each secretary now look once again at the *Handbook of Standing Committees on Spiritual Life** and the officers' leaflet (*Secretary of Spiritual Life*) to review her "duties"? As outlined, these duties are truly opportunities for invaluable service, and detailed plans should be made to do more than has been done to take advantage of these opportunities. Also, read again the section in the handbook on "Ways of Promoting the Objectives in Spiritual Life Cultivation in the Local Church." Have we exhausted the possibilities contained in these suggestions?

Although there often comes a request for additional spiritual life materials, indications are that the excellent helps now available are not being adequately distributed. One of the objectives for this quadrennium is to reach the individual member with the literature already provided. This goal covers a wide range, such as personal spiritual guidance, prayer groups, quiet days, retreat programs, helps for those who are ill or in sorrow, family worship. New leaflets and books will be printed from time to time, but we need to circulate widely the cards, leaflets, and pamphlets which are in the packet and work kit.* There are a number of ways to get this material into the hands of the local woman. The cards and leaflets can be used as place cards at luncheons; they can be distributed at society or circle meetings and mailed to absentees; they can be placed in church literature racks and included on all literature tables. The secretary of Spiritual Life should be alert to the need of the individual member. Visit her, give her the literature designed to meet her particular need, whether it be for comfort, encouragement, hope, faith, or deepening her personal devotional life. There is limitless opportunity for personal ministry among the members.

The study program offers a very effective channel through which to stimulate interest in the whole field of worship and faith and work. In planning for the course on "Women of Scripture," enlist the co-operation of the secretary of Status of Women.

There are a number of special observances during the next few months for which the secretaries of Spiritual Life have co-operative responsibility. First, there is Epiphany, in early *January,* the day which the Woman's Society observes as a special time of prayer for the Advance. The local program committee logically associates this occasion with the stewardship emphasis and, as a member of the program committee, the secretary of Spiritual Life has the privilege of helping to make this an outstanding occasion, a time when there may be a check on growth in the areas of living and giving. The secretary of Spiritual Life might suggest the use of the Woman's Division stewardship cards in a closing commitment.

The World Day of Prayer in *February* provides an opportunity to lead the members in sharing in a world-wide fellowship. The Lenten season begins in February, and all Woman's Societies and Guilds should have a Day Apart sometime during the months preceding Easter, preferably during Holy Week. Much prayer and careful planning can make of this day a memorable time of spiritual refreshment for the entire church. Consult with the pastor.

From *March* 5-12 the Week of Dedication will be observed throughout the church. To cooperate in making this a meaningful time is the privilege of the Woman's Society of Christian Service. The benefits to be derived from this observance are primarily spiritual, and the secretary of Spiritual Life has special responsibility to assist in promoting the plans of the pastor and other agencies of the church. This occasion can be a very helpful time of soul-searching, of renewing church vows, and sharing God's blessings with others. The Woman's Division shares in the offering.

The Assembly will meet in Cleveland, Ohio, *April* 18-21. The Call to Prayer was issued last October. As the time draws near for this great gathering, all Woman's Societies and Guilds not having regular prayer groups should organize them for special intercessory prayer, that the spiritual significance of the Assembly may be felt around the world.

Through the channels suggested above and through our day-by-day prayer and work, we have the supreme opportunity to witness for "Christ and His Church." Through the "duties and functions" of a Spiritual Life secretary, we are privileged to help others advance along paths of Christian service.

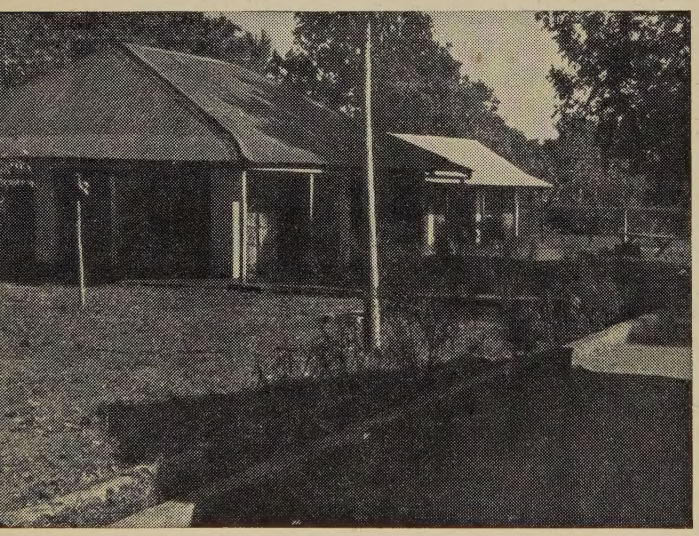
* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.

Egypt, the Wilderness, and Canaan

By RUTH E. NORTHCOTT

It is too dark to see to read, but it is not worth while lighting the lamp, for family No. 5 will soon be coming to take us to Canaan for supper. Canaan is the practice house of Hartzell School, Inhambane, Portuguese East Africa, where Cecilia as mother and Sumbi as aunt have lived with their school family of eleven children for two weeks. Previous to their occupation of Canaan, they had lived for two weeks in the Wilderness. The Wilderness is a cottage separate from the big dormitory which the girls call Egypt.

To go out of Egypt, the members of this family had to surpass all the other seven school families in keeping their housekeeping equipment clean and in order and in working well together.



"Canaan" is truly a "promised land" to Hartzell girls

Every morning for one week after the family prayers at sunrise, they had gone to the school storeroom from which the matron in charge gave them peanuts for the day. With rhythmic pounding of big wooden pestles in big wooden mortars they had reduced the raw peanuts to the fine state needed for making the good gravy for their corn-meal mush. They handed the pounded peanuts over to the cook, put the mortars and pestles back in the corner, then went to draw their bathing water from the deep well. The bathroom has for its ceiling the blue Inhambane sky, and for its walls the woven leaves of the coconut palms. Dressed in fresh cotton dresses made in the sewing classes, with matching or clashing headcloths, their bare feet carried them swiftly in answer to the porridge gong.

Another week it had been their work to keep the yard clean in front of the school building, picking up after the recess snacks of the careless ones among the more than 400 day pupils. Seaweed had to be brought from the beach and spread as fertilizer through the coarse grass and at the base of the baby flamboyant trees. Prayers, work, bathing, eating, and dishwashing all had to be out of the way before school at eight o'clock.

If they worked together well, they might have twenty minutes or half an hour to read over the Portuguese lesson. If a girl had stepped on a thorn and needed to go to the school dispensary for the disinfecting of the wound, she probably would not have time to study.

So family No. 5 had won the privilege of living in Canaan. They have been living there for two weeks and have learned something about home management, for they have bought all their supplies and have done their own cooking. They have presented an account of every *escudo* received and spent, and tomorrow morning will hand over the book to family No. 3.

Tonight is a special occasion. They have invited us to have supper with them on their last night in Canaan. Now they come singing, the whole family, to escort us to their house. Crowns of flowers are placed on our heads, and the night-school boys and girls look rather enviously at us as we walk across the campus to Canaan. The girls have brought white sea sand from the beach and spread it lightly around on the dark sand of Canaan yard. They have written in the sand, "Welcome to Family No. 3. Take good care of Mamani Fani. Good-by."

Mamani Fani, the elderly matron who watches over both Canaan and the Wilderness, stands smiling at the door. In true African fashion we are offered a basin of water in which we dip our hands. Mamani Fani and the mother and aunt of the school family sit at one end of the broad table, and we missionaries sit at the other end. Handmade vases of clay, the work of Mamani Fani and her class, hold bouquets of wild poinsettias and make the bare table look quite festive. Since it seems to take a few minutes to serve the food, the girls break forth into song while they wait. Then together we sing our thanks to God.

The menu for tonight is rice from our school gardens, where different groups work for three days each week. The coconut gravy is especially tasty because of crabmeat from Inhambane Bay. Before we separate we have evening prayers. We read a Psalm respon-

sively, and then the mother of the family gives a kind of testimony for the group. She tells of difficulties overcome in the strength of the Lord and how he has taught them to live together and to work together in love—more than conquerors. Then we pray, and God is very close and real in our little family gathering. With singing they accompany us back to our house, and then return to Egypt to try again to get out into the Wilderness and Canaan.

Tomorrow I must go over to the big dormitory, Egypt, and call the girls out of sewing class one by one —the girls who are at Hartzell for their first year—in order to write up their histories.

"Who is your father?" I ask.

"Johani," she tells me.

"And your mother?"

"Faliazi," is the reply.

"Are they both Christians?" I inquire.

"Yes, my father is the pastor's assistant in our village," she informs me happily.

"Then I suppose you were baptized as a baby," I suggest.

"Yes."

"Do you know the date of your birth?"

"No, I don't know, but my father knows and has written it in his Testament," she answers proudly. "I'll ask him when I go home for vacation."

"Are you a member of the church?" I want to know.

"No, but I am in the probationers' class."

"Can you tell me the time in your life when you feel you were definitely born into God's family?" I ask.

"Yes, it was here in school at our Thursday afternoon prayer meeting." Often that is the answer. More than one girl, when asked when she became a child of God has explained, "That day when I was naughty and you called me into the office and prayed with me, I confessed my sins and felt I was accepted as God's child."

These histories are filed, dates of examinations and weddings added, and when our former students return to the annual reunion we bring the records up to date. Here are some of the later reports:

"*Lozidia.* Left school to marry young man teaching at Kambini. Entered Bible school there to finish course begun at Hartzell. Did her housework, planted and cultivated her fields, helped in children's church. Graduated from Bible school in July. Baby born in February. As soon as she left hospital, took up work of teaching wives of evangelists in training, substituting for Miss Thomas, who had gone on furlough."

"*Talita.* Married after leaving school. Had three children. Two died. When left a widow, returned to mission hospital for nurses' training course. Did so well in studies and work that she was kept on as supervisor and instructor for next class. Has entire charge of maternity ward. Teaches nurses' Bible class and Sunday-school class of village women."

"*Catarina.* Graduated from Bible school at Hartzell. Taught children in home village and neighboring village. At her father's death took his place as village evangelist, spiritual shepherdess to the people."

Catarina the teacher, Talita the nurse, and Lozidia the mother—we remember as girls who entered their spiritual Canaan while here at school. They lived victoriously among us and went out armed with the whole armor of God for the overcoming of the enemies of African Christian life.

But not all reach the Canaan-land of perfect love during their school days. Some are still wandering around in the wilderness when they go out from among us. For these it is easy to compromise when grandmother wants to tie a charm on the wrist of the baby. Of course, no girl educated at Hartzell would really believe in the efficacy of a bracelet of caterpillar skins, but to keep peace in the family and since it would surely do no harm, she might consent. Cowardice is so typical of wilderness living.

Sometimes a girl leaves school while still a slave in Egypt. Being "a peaceful person"—most praiseworthy to the African way of thinking—and law abiding, she escaped our most prayerful concern and slipped through school without deliverance from her sins. Little dishonesties, never discovered by anyone and not wronging anyone but herself, bound her. Perhaps it was just a matter of a few needlefuls of thread or a bit of soap from the school supply. The same tempter and the same sins enslave people the world over.

Or perhaps she was one with whom we did labor to bring her into a definite experience of sins forgiven, but down underneath there was something to which she clung. Nevertheless, prayers are not unanswered. At the time of the reunion, perhaps several years hence, she may come back with hungry heart, ready to confess her sins and receive her Redeemer. It has happened thus many times.

Egypt, the Wilderness, and Canaan—the Bible lessons lived out in heart life. "Jesus Christ *the same* yesterday, and today, and forever"—"able also to save them to the uttermost that come unto God by him."

We must widen the concept

By R. O. BERG

"Opening Doors"

AT ST. MARK'S COMMUNITY CENTER

By FAE L. DAVES

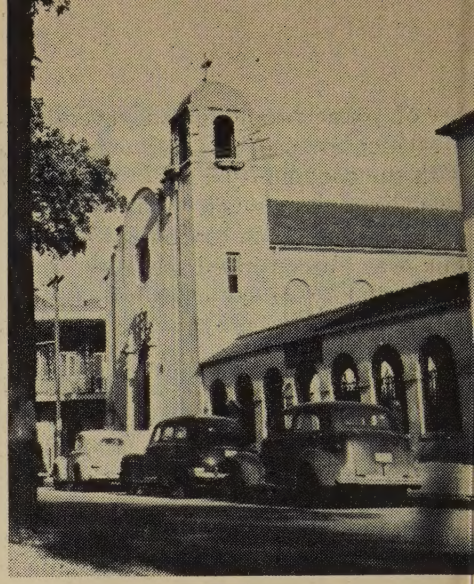
ST. MARK'S will never be the same again—not to those of us who helped or participated in the program set up for the silver anniversary of St. Mark's Methodist Church and Community Center (present site), New Orleans, Louisiana. Whether members of the staff, committee women, members of the pageant cast, or any of the host of others—we felt that history was being made. The calendar of events for that now-historic week, September 25-30, 1949, included addresses by former pastors of the church, a silver anniversary tea, an open-house program with demonstrations in gymnasium and swimming pool, and two showings of the pageant. Prior to the first showing of the pageant, the Honorable deLesseps S. Morrison, mayor of New Orleans, gave the address of welcome, after which the organ chimes were dedicated. These chimes were presented to the church by members of the Docusen family in memory of their father and brother. The D. L. Holmes Store gave a birthday cake large enough to serve 300 people, so the cutting of it was quite a ceremony. But the heart of the whole program centered in the great historical pageant, "Opening Doors," written and directed by Miss Lillian Day of the community-center staff. This pageant, so beautifully done, linked together the past and present. It challenged those in positions of responsibility to work for a glorious future with the vision and in the spirit of those great souls who appeared momentarily from out of the past.

When Miss Day volunteered to do some research and interviewing last spring, preparatory to writing the pageant, no one dreamed that her endeavor would grow to such proportions. But the idea of *opening doors* took hold of her, and the pageant began to take shape. In imagination she saw a succession of doors ever opening "to the poor, tired, needy, discouraged"—to any and all that the staff of St. Mark's could help. As given, the story of the pageant began with the reading of Luke 10:25-29 and the question, "Who is my neighbor?" It was a living, moving drama of real people, many of whom are still with us today and constitute the leaders of St. Mark's Church.

Five doors were opened during the pageant. The first revealed Tchoupitoulas Street in the early 1900's with its vendors and crowds, its drunks and ruffians, some of whom were caught by the arm of the law. It was into such a scene as this that the Rev. Hartley Harrison, Miss Sue Lyons, and Miss Mary Werlein came to hold a street meeting. As a result of that contact, the door of the Mary Werlein Mission was opened on Tchoupitoulas Street, and Miss Lillie Meekins, deaconess, employed to do missionary work.

"Why didn't you give more about Miss Meekins?" asked one who witnessed the pageant. "I knew her personally. She was everything you portrayed and more. Nothing was too much for her. She climbed rickety stairs any time of the day or night to minister to those in need. Because of her unselfish labors in their behalf, her neighbors—the people among whom she lived and worked—called her 'The Angel of Tchoupitoulas Street.'"

The history of St. Mark's is one of ever-expanding endeavor. Industrial classes were conducted in the basement of the First Methodist Church near the mission. However, in order to minister to the great group of immigrants who poured into the city from southern Europe, the Panama Canal Zone, and the West Indies, the work was moved across Canal Street. Thus in 1909 the door of St. Mark's Hall was opened at 619 Esplanade Avenue in the neighborhood where the newcomers were settling. This was through the efforts of such persons as Mrs. John Parker, Mrs. W. W. Carreé, Miss Belle Bennett, Mrs. R. W. McDonald, and others. All nationalities participated in the program of activities at the new location. In fact, the Rev. Nicholas E. Joyner, the superintendent, was soon conducting a church of many nations. Here a clinic, a kindergarten, and other classes were added. The work progressed so rapidly that it was soon necessary to purchase a larger building, so the fourth door of the pageant was opened at 908 Esplanade Avenue.



Where doors have been opened to those in need

The connecting parts of the pageant were given by a narrator, who, dressed as a carpenter representing a co-builder, tacked the name above each door before opening it. Imagine, if you can, the arcade in front of our present building with five doors instead of open arches, and you will get an idea of the background against which the pageant was given.

With the opening of the fifth and last door, that of St. Mark's present building at 1130 North Rampart Street in 1924, a panorama of scenes was presented showing some of the activities that have been conducted during the past twenty-five years. First, there was a Sunday morning church scene when a num-

ber of young people joined, several of them because of their contact with the community center. There was also a clinic scene. (The clinic played a vital role for many years but was discontinued because of the difficulty of securing an adequate staff during the war. In the space formerly occupied by the clinic, a day care center for the children of working mothers was established in 1946.) Then in rapid succession were depicted mothers' clubs, dramatics, teen-age activities, crafts, Scout activities, and all types of athletics, until gradually the stage was filled with people for that high moment of challenge that marked its closing moments.

A glimpse of the faces in that group revealed the fact that St. Mark's still serves people of many nationalities—more than twenty at present—yes, and people of different faiths. There were Protestant, Catholic, and Jewish people taking part in the performance. In fact, the center serves many people. An unduplicated count of members is over 700, and the monthly attendance runs between 3,500 and 4,500.

Back in 1921-25, St. Mark's was noted in New Orleans for its basketball champions. For our anniversary, Mr. George L. Prince, Jr., athletic director, conceived the idea of having a reunion of one of these teams. This reunion was held in connection with open house. These boys of bygone years were delighted to be together again. We were amazed to discover how many of these former members are now in the professions, or holding responsible positions in the business world. This certainly was gratifying, as it is always hard to measure results in a program such as ours.

Mr. Prince, himself, is a St. Mark's boy. He says:

"St. Mark's to me has always meant a good time with good friends in a wholesome, friendly atmosphere. There were activities to please everyone, with a library, game room, gym, and swimming pool. There were very few playgrounds or play areas in this section of town, especially at night, and I consider myself lucky that there was a St. Mark's for me to go to."

After his return from military service, Mr. Prince did volunteer work here. He was added to the staff as athletic director in August, 1948.

One of the most beautiful letters that came to convey congratulations on our anniversary was from Miss Elma Ashby. She is now a missionary under the Woman's Division of Christian Service in the Nurses' Training School, Nyadiri, Southern Rhodesia, Africa. We quote from her letter:

"When I think of St. Mark's, my first memories are those of busy student days at Charity Hospital, where I was training to be a nurse. There was little time for attendance at church or for church activities, but I felt the need of finding a church home. Busy workers found time to drive to the hospital to bring a small group of nurses to church services. This made it easy for us to attend in the few hours we had off duty on Sunday morning. I started my nurse training with the idea of being a missionary, but the way seemed long and difficult. At times I was doubtful if I ever would reach my goal. St. Mark's and its workers helped dissolve my doubts and fill my spiritual needs. It did take years of preparation, but the way opened and in 1940 I began my missionary work. . . ."

Although St. Mark's Church and Community Center have been entirely separate as to management since 1925, they work together. St. Mark's Church, completely self-supporting, is a regular conference appointment. In 1925 the community center became one of the member agencies of the New Orleans Community Chest. The community center is today jointly supported by the Woman's Division of Christian Service and the Community Chest.

Since there is this close affiliation between the community center and the church it seemed quite fitting that the pageant should close with a challenge to the director of the center and the pastor of the church—a challenge brought by the spirit of Mary Werlein. With the presentation of a golden key, she urged Miss Daves to keep opening new doors—avenues which would better serve the people of the community. She held up to the Rev. R. H. Jamieson the possibility of a great spiritual leadership in "bringing men and women, boys and girls to Him who is the source of light and life and love and peace." To both of them working together with other folks and agencies in the area, she said:

"May you be not only neighbor unto those who need you, as was the Good Samaritan that day on the Jericho road, but may you not rest until you have cleared the Jericho road—*our* Jericho road—of thieves and robbers so that even this section of our fair city of New Orleans may be safe for all."

The pageant ended with the singing of a great hymn which challenged all:

"Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings." [1]

[1] Permission asked.

The first scene of the pageant

No Longer—"What Is Your Tribe?"

By THELMA MONTGOMERY

"WHAT'S your tribe?" "Bemba." "I can't play with you. You belong to the wrong tribe!"

In 1946, when Miss Parham and I began this work in Elisabethville, Southern Congo, among women and girls, we immediately were brought face to face with the tribal distinctions. In these few years we have seen such distinctions disappear, until the girls and women are saying that now we come together to worship and study without ever asking, "What is your tribe?" Our tribe now is that of Christian people.

In 1946, when we began working with the Girl Guides, we soon realized they didn't even know each other. Ninety girls in a school of one thousand! Never were two seen playing together; rather they sat huddled in a corner knitting, or on the street corner selling cakes. When we began having parties and playing games together, we realized they did not even know one another's names.

As we watched them in sewing classes and in Girl Guides, we realized these girls were retarded in their schoolwork. Why? In seeking to find the answer we learned that only one girl had reached third grade, four had reached second class, and all the others were in first grade. Feeling that something had to be done, we asked permission to put the girls in classes of their own—classes where they, as girls, would be given a chance.

Miss Parham and three African teachers and I began those first classes. After three weeks I had a class of four in the fourth class and thirty in the third class. Miss Parham had fifty in the first and second grades. Girls who had been considered too dull to learn, girls who could do nothing but knit and tend babies, girls who had never had a friend, suddenly found school was fun. They could learn! Strong friendships sprang up between girls of different tribes. Most important of all—they learned! They learned—so that one year later five girls finished fifth class.

Having finished fifth class, they could now cut out and make a dress on a machine. They could speak some French, the language spoken in the Belgian Congo, but also they could hold up their heads and refuse to enter marriages which they did not want. Four of those five girls came back as teachers.

In June of 1948, Miss Parham went on furlough, leaving the work with women and girls to me.

The Girls Make Good as Teachers

The four girls who came back as teachers have done a fine job. True, they had only what I could give them in one week of teacher-training, but during the year they responded to all the help I could pass on. Their children learned, so that now we are beginning to feel we have the girls coming through the classes at a normal rate of speed.

This past year we registered two hundred and fifty girls. Parents, who formerly sent their daughters back to the villages to stay with grandparents, are now keeping them at home so they can go to school.

Yes, we have increased in numbers, but I think our biggest gain has been in spirit and in attitude.

Just before school closed in June of 1949, the Girl Guides were having an afternoon tea. As they sat there reminiscing, they spoke of how three years before not one had known another. "And now, we are as sisters. We never ask, 'What is your tribe?' We ask only, 'What is your name?' We all speak one language, a language of friendship and love." The girls have learned to think of other people. As one of the girls said in geography class one day, "Mama, before you came we thought only of ourselves. Now we think about other people."

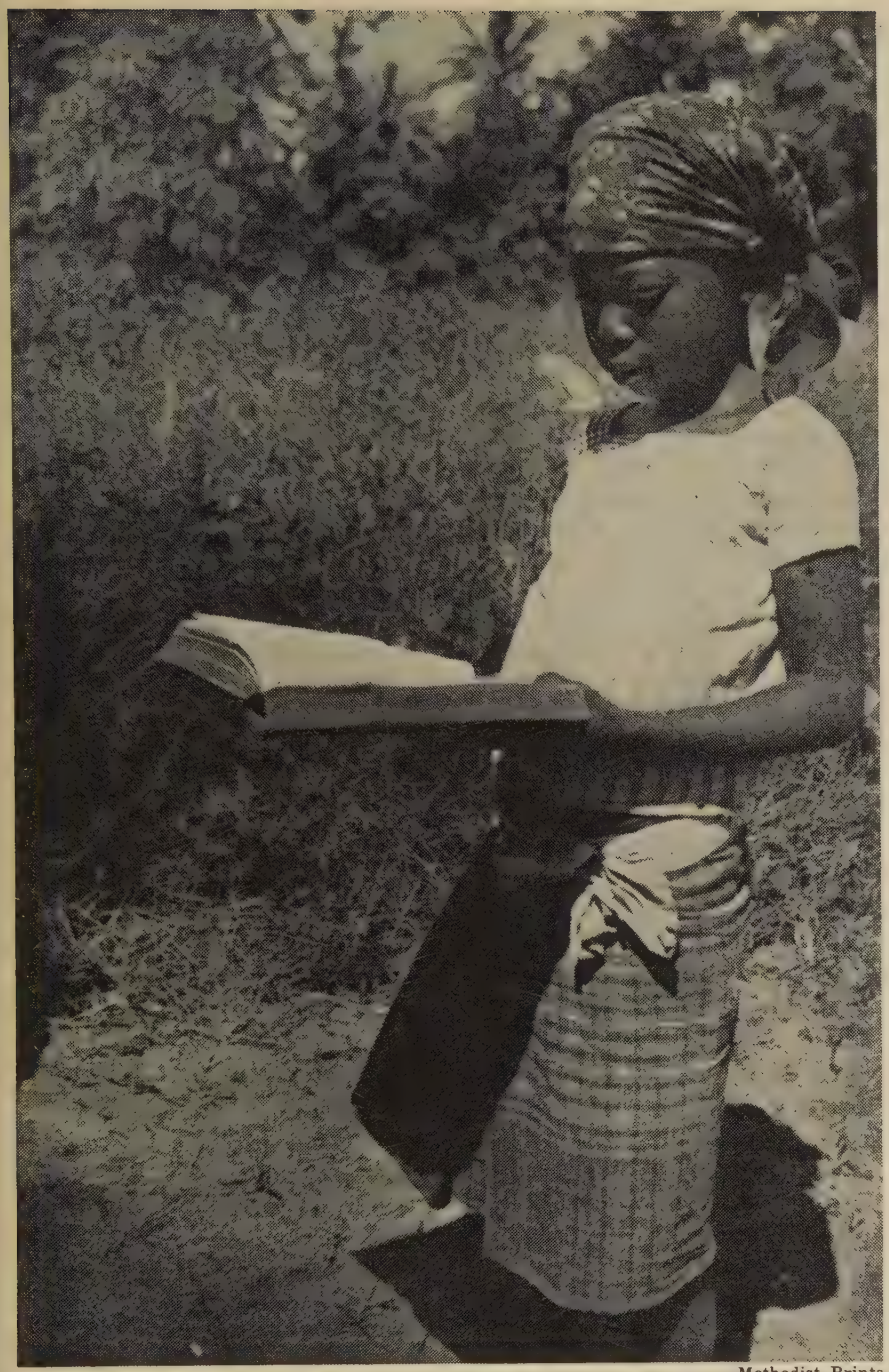
This past year when we put on a Laubach campaign among the women, the fourth- and fifth-class girls gave their time after school to help teach. When I went out to a neighboring village to help start a campaign, six of the girls followed up by going every afternoon after school to teach their mothers to read.

Girls who were too shy three years ago to say more than "Hello," this past year took charge of a chapel service for the entire student body. Our great joy came one morning when the girls of third, fourth, and fifth classes had charge of a service for the women of the church. Their mothers beamed with pride as they realized that these, their girls, had confidence and ability when standing before a group of their elders.

Every Sunday morning, thirty to fifty girls gather in the small chapel for a worship service together. One of the high lights of this past year came during Holy Week, when all the girls gathered every morning for a brief service. Lives were rededicated that week. Many more for the first time committed their lives to Christ.

As they have grown in book knowledge, so have they grown in the knowledge of Christ and what it means to be a Christian. We have seen lives changed. Girls who were fighters, high strung, wild tempered, have become calm, confident Christians. Girls, who a few years ago would have married anyone just to be married, are now finding they have the courage to say to their parents, "No, he isn't a Christian. I can't marry him."

This coming year, Miss Parham, who has returned from furlough, will have eighteen girls in the normal school. These girls will be given training to enable them to teach here at the center or to return



Methodist Prints

This girl has found she could *learn*

to small villages and carry on the work with African women. Greater than that, they are being trained to be better mothers, better women, who can walk beside their husbands in building a Christian community. As one of our African women states it, the day has passed when African women should walk behind their husbands. They must walk together to make this land of theirs Christian.

Friendliness Replaces Tribe Consciousness

Every Thursday morning the women meet together for a worship service. Whereas they, too, were formerly tribe conscious, they have now reached the place where everything is done in one language and there is a feeling of calm friendliness, a seeking together to grow in Christlikeness.

Every afternoon the women come for classes in the three R's, sewing, and French. These women realize that they, too, can help carry the load of building their country. Old women whose children left home long ago come to learn to read and write. Others, with babies tied to their backs, study while the child sleeps and another child plays at their feet.

"Our husbands speak French—we want to learn also," came the cry. Thus we have offered French classes. Some of the women have made good progress.

In the sewing classes, women who never before held a pair of scissors have been given a chance to cut out dresses for their children—and then a chance to sew up the dresses on a machine.

This past year the women, all working together, have made a quilt. Using the same pattern, a number of women have been inspired to make quilts of their own at home. Others have learned to make small doilies which can be used in their ever increasingly modern homes.

Courses in homemaking have been given. These women who came from the bush find city living so different that we have tried to help them realize there is much they can do to improve their homes. There are new foods which will help their families, ways of cooking and serving, ways of making attractive furniture which they can afford.

True, we have not seen as great a change among the women as among the girls, but we have felt that the women, too, have grown into a new appreciation of one another and what it means to be Christian.

Life has taken on broader interests. They realize their children are gaining knowledge and they must study if they would be the kind of parents their children are demanding—parents calm and confident, who can help their children face this changing world.

Yes, African women and girls are on the march to build a better land—a land not dominated by tribes, but where Christ rules.

Quessua's Fifty Years

By VIOLET CRANDALL

Attracted by the beauty of mountain, stream, and forest, Bishop William Taylor's pioneers chose Quessua, Angola, for the central mission station of which they dreamed. It was near to town and railroad, and surrounded by populous villages. The years have proved that the choice was a good one. Present-day missionaries and Africans are glad that the pioneers did not become discouraged, but labored to overcome the unspeakable difficulties of privation, sickness, and poor transportation facilities. Only by making the comparison between what was and what is, can we appreciate the struggle and sacrifice that laid the foundation for the present progress.

In 1896 the Rev. Samuel Mead began to walk the six miles from Malange to Quessua to preach and carry on a little school. Three years later, in 1899, the Woman's Foreign Missionary Society sent Miss Cora Zentmire to establish a girls' school there. Upon arrival she found Miss Hilda Larson, recently transferred from the Congo, and a small group of pupils, with whom she lived in a tiny house on the mountainside until the first missionary house could be built. This beginning of woman's work was a response to the appeal of Bishop Hartzel:

"The hope of Africa, like the hope of any other nation, is in its womanhood. We must begin with the children there, training them from the start."

Life for these first workers was rigorous in every respect. Miss Zentmire described Quessua as the most isolated spot in the whole world. Yet she saw promise in the native people, who, in spite of their centuries of darkness, showed remarkable intelligence and friendly gratitude.

Miss Josephine Mekkelson arrived at Quessua in 1900. Soon afterward, her predecessor, on her way home to America, died at sea. The second Woman's Foreign Missionary Society worker, as the first, was destined to serve only two years. During her last three months she was alone on the station, caring for and teaching the sixteen girls until help came. Then she was ordered to the coast for a rest, but succumbed to fever within two weeks. In her last letter to the society she wrote:

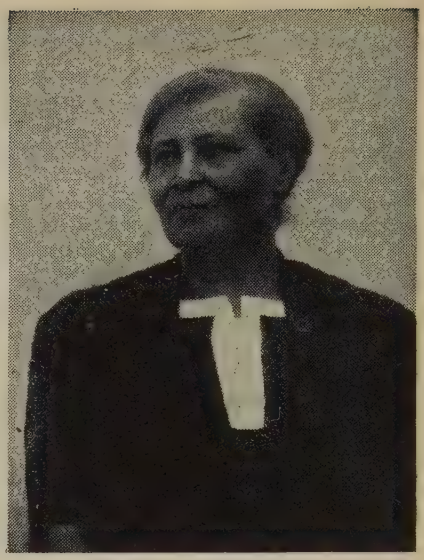
"I am so glad you let me come. . . . . I am sorry I could not stand it longer. Let not the work stop. There are precious lives here."

A Larger House

Shortly before Miss Mekkelson's death, Miss Susan Collins, for thirteen years a missionary of the General Board, came to Quessua and carried on alone for four years. Her record has seldom been equaled in Africa. She was a model of common sense, sweet nature, and faithful labor. Her first task was the building of a larger house to serve as home, schoolroom, and dormitory. In a letter home, Miss Collins said:

"We have many things to encourage as we watch these children year after year. Many of them are promising, and we pray that all of them may accept Jesus, and by their influence cause many others to accept him."

In 1906 Miss Martha Drummer arrived to the great joy of Miss Collins and the people of Quessua. Her devotion to them and to the place was immediate and never-ending. As doctor (there was no other), nurse, friend-in-need, teacher, evangelist, village worker —"all things to all men"—her labor was remarkable and she can never be forgotten in Angola.



Florinda Bessa

When Miss Cilicia Cross came to Quessua, in 1915, she found sixty girls in the school. People were no longer fearful of educating girls, and the years of small beginnings were past. But there was need for an adequate plant and missionary staff. In a letter home, Miss Drummer wrote:

"African women are awake, but their need is desperate. Pray that the need of African womanhood may be laid heavily upon the hearts of the women of Methodism."

"God Is Working"

Miss Cross wrote in 1917:

"If anything can compare with the joy and satisfaction of reaching a helping hand to these neediest of all God's children, I cannot imagine what it might be. The danger of being bewitched is never far from the African mind, but God is removing that terrible fear and never have we had so many calls for gospels, Scripture tracts, primers, and hymnbooks. By the ever-increasing attendance at the services and the calls that come for more village schools, we see that God is working and the light is breaking."

Two years later Miss Cross went on furlough, broken in health by constant fevers. After eighteen months she returned, renewed in body and spirit, to assume the heavy task of constructing the eight

buildings of the new plant. When it was finished and opened in 1924, there came at once 150 girls (later, 30 more) to enter boarding school. But it soon seemed impractical to limit the school to boarding pupils. In later years those living at home and attending have been in the majority. At present the total number of pupils in the Quessua schools is 800, nearly half of whom are girls.

The name of the girls' school, "Henda" (Love), has helped to create a peaceful spirit, regardless of the tribe.

A Good-Sized Hospital

After the retirement of the Misses Collins and Drummer, Miss Clara Ault and Miss Maud Cone came. Miss Marie Nelson arrived in 1924 and helped with the teaching until 1930, when she became the Quessua nurse, helping Dr. Kemp develop the dispensary into a good-sized hospital. Each year from four to six girls have assisted in treating the sick, some working as long as six years. A home to house eight girls and to facilitate their further training is now being built.

After the coming of Miss Alpha Miller in 1925 and Miss Ingle Johnson in 1927, the level of the schoolwork rose. Several girls were in about the seventh and eighth grades and were doing practice teaching in the primary classes, thus relieving some of the missionaries for other work. Many were doing excellent sewing and handwork. Some were studying in the Quessua Bible School and making their influence felt in their home villages during vacation. One district superintendent said that in looking over his audiences he could always pick out the girls and young women who had been at "Escola Henda." They were different.

Through the years many schoolgirls have married pastors. Today we find them in no less than eighty parsonages, on all the districts. They carry on the services and work of the church without embarrassment when their preacher-husbands are away on other errands of the Kingdom. Their homes, filled with healthy, wide-awake children, are examples of Christian living. Thus the African woman is making her contribution to the building of the kingdom of God in her land.

With the coming of Miss Violet Crandall in 1930, more time could be devoted to the schools in the home villages, which now prepare pupils for the government examinations and further study at Quessua. In 1935 Zella Glidden came to fill a special need for new primary methods. She was also trained in art and music, and soon made Quessua ring with singing and happiness, especially among the tiny tots. Everyone was sorry when she returned home broken in health last year, and we wait expectantly for her speedy recovery.

When Dr. Archer and Miss MacKinnon, the secretaries for Africa, made their official visit in 1945, they found that both the boys' and girls' schools had outgrown their quarters. The solution was a new ten-room modern schoolhouse where the beginners, both boys and girls, could be taught. It was completed in September, 1948, and 300 little pupils enrolled. The name of the school is "Amor e Alegria" (Love and Happiness).

This year a fine domestic-science cottage has been completed, and some practice cottages are being built. The home for missionary nurses is to be started soon, and new recruits are coming to help expand woman's work in the Angola field. African girls and women know that their Woman's Society of Christian Service sisters in America are working with and for them in the wonderful Advance program, and they love you for it.

The name Florinda Bessa is familiar to many. She came to the mission sixty-one years ago, at the age of seven, and has been particularly outstanding as a teacher and evangelist in the girls' school during the past twenty-six years. In reply to tributes paid her at the annual conference in 1945 when she retired, she said: "I only did what I could, with God's help."

When an emergency arose last year because of illness, Miss Bessa was ready to help out again, still doing "what she could" for the women and girls of her native land and for her "beloved mission," for which she is so eternally grateful.

The primary school, "Love and Happiness," has a modern ten-room building which was completed in 1948

Standing in front of the new building are some of the 300 girls and boys who are enrolled in the school

A Dream Comes True—at Forth Worth, Texas

By LENA MAY RUST

From a dream in the mind of a woman, through the devoted hands of a few women in a Christian Social Relations Federation, into the conference Woman's Society of Christian Service and the Woman's Division: this, in brief, has been the path of the Bethlehem Center at Fort Worth "deep in the heart of Texas." A Negro woman, after attending a biracial leadership training school at Tyler, came home to Fort Worth and, gathering the children in her neighborhood, opened a play school and kindergarten. Her work attracted widespread interest and her efforts soon gained the support in October, 1939, of the Fort Worth District Federation for Christian Social Relations.

Interest grew and as always, when persons are looking at problems, more needs were recognized. By 1941, a frame cottage was bought, each member of the Woman's Society of Christian Service in the district having been assessed twenty-five cents to pay for it. By 1942, the building was paid for, application had been made by the district through the Central Texas Conference to the Division, and the first Bethlehem Center west of the Mississippi was a reality. A few months later a deaconess was appointed. So goes the story from 1939 and twenty-five cents to October, 1949, when the center was moved into its beautiful new building, valued with its furnishings at thirty-five thousand dollars. But crusading is such a long road! Now the board and staff feel that their conquests in the realms of better living, better community organization, better human relationships, and more service to the needs of the community have just begun.

The area served is more than three miles square, with a population of approximately twelve thousand persons. It is the most populous of ten neighborhoods of Negro people in the whole city. The area is growing rather rapidly; many new homes are being built. Within this area one finds some very poor housing as well as the best homes in the city. Constant home improvement is making the area more and more attractive. There are muddy streets and others with hard surfaces. There is much about the neighborhood that is fine and wholesome; while on the other side of the balance are poverty, cheap commercial amusement places, and inadequate parks, playgrounds, and recreational facilities.

One of the functions of social group work is to help to develop, within the persons participating in the process, a sense of neighborhood or community. This sense of togetherness can be a force for good or evil, while a lack of it only further disrupts an already chaotic neighborhood. An attempt to build brotherhood within a highly disorganized community presents many problems.

A demonstration of how well the foundations have been laid for further co-operation and real group work was made recently. It was in connection with a vital problem relating to the future of the Bethlehem Center in Fort Worth. A few people protested against the building of the new center in the area selected. This made necessary a hearing before the City Zoning Board of Adjustment. Individuals, classes, and clubs in the neighborhood soon voluntarily began to support the building plans. City officials who were responsible for the decision were almost deluged with calls, letters, and visits in the interest of the building program. When time for the hearing arrived, a large group of persons appeared and sat through several hours of other hearings in order that they might speak for the Bethlehem Center plans. Thus the approval of the zoning board was won, following one of the first organized neighborhood efforts to do something in their own behalf as a group rather than as individuals. The feelings resulting from the protest, the hearing, and the approval have perhaps done more to lead to interest and understanding than several years of the kind of cultivation which had been done.

The lovely green concrete tile building with its low, flat lines, huge windows, and glass-brick trim hugs the cropped green lawn, while the bright flowers in the large

The chapel given by the Wesleyan Service Guilds of Fort Worth District

Bill Wood Photo

front window box and the brilliant red front door add vivid color and cheerfulness to the whole. Inside, the cool, green walls, fluorescent lighting fixtures, and light-colored furniture prove attractive and give a feeling of comfort. Each chair, table, desk, and cupboard is made for beauty as well as utility, and there are no wasted or unused spaces. The furniture has been the gift of individuals, classes, and Woman's Society groups throughout the conference. The tiny chapel, with its lovely furnishings which were the gift of the Fort Worth District Wesleyan Service Guilds, is a place of invitation to persons seeking spiritual growth. A spirit of faith and prayer has carried the institution thus far on its way. The desire to make "abundant life" a reality for all the people permeates the plans and hopes for the future.

The new community center is small, deliberately so, for there is the feeling that social experimentation is needed. There is the desire to do intensive individual cultivation, rather than any attempt toward mass activity. An attempt is being made to provide training for leadership in meeting problems of recreation, character education, et cetera, in other areas of the city. There is need for much of this type of training, for over all the city there are neighborhoods, both small and large, untouched by any social, religious, educational, or character-building program. The Bethlehem Center wants to have a part in awakening concern for these neglected areas and in providing leadership training for those who serve these areas. Our efforts at training indigenous neighborhood leaders will make possible not only a wider outreach for the center, but will build a sense of values and pride in the neighborhoods served. A decentralized program, such as is being attempted, has within it the possibilities of using all of a community's resources—a real "grass roots" movement.

A preliminary step in this direction was taken early in 1949 when a training conference for leaders in vacation Bible schools was held. There were representatives from three denominations who took advantage of the workshop offered by the district secretary of Children's Work (white) and eight of her helpers. It was a small beginning, but several of those who took the training used it in their own churches. Thus our "curtains were stretched, our cords were lengthened, and our stakes were strengthened."

In an attempt to evaluate what already is being done in the community and also its needs which remain unmet, Bethlehem Center has sponsored the meeting together of the executives of agencies working in the neighborhood: the Inter-racial Committee, the Urban League, pastors, and other interested individuals. There has been overlapping and neglect for lack of community organization. Now the work of the various agencies in the neighborhood is beginning to fall into a pattern.

Plans have been made for a year-round program for training in family living. We dare to dream of another generation trained in the art of family life, so that broken homes, dependent, neglected, and delinquent children will not be the too-common picture. A marriage and family clinic is a probable goal. Clubs and classes, fun and fellowship, for young couples and their small children is a major activity. Adult blind people are meeting together for classes and fellowship. In the face of their terrific handicap, their accomplishments are amazing. A club for those in the sunset years of life adds joy and richness to what might otherwise be a very lonely existence for some of them.

Children and youth are not forgotten in clubs and classes, hobby groups, and play activities.

Organized community clubs use Bethlehem Center as a meeting place. From morning until late at night the building is the center of some activity planned around the ultimate goal of better individual, family, and community life.

"The Bethlehem Center building is beautiful," is the frequently expressed comment. While others say, "This building and all that it stands for is indeed a necessity among the Negro people." A small boy at his family altar prayed, "God, help us to get OUR Bethlehem Center for YOU KNOW we need it."

There is the feeling that individual needs can be met by participation in group activity. People are being given an opportunity for the expression of their natural endowments. Personal satisfactions, social participation, and larger perspectives are some of the results of creative group activities enjoyed at the center.

(*Continued on page 23*)

A welcome awaits all who come here

Bill Wood Photo

PROGRAM SUGGESTIONS FOR FEBRUARY

By MRS. H. W. BLAND DETWILER

"The World Must Learn to Read"

To read! Read what? Why? How? When? "Opening the Book of Books" is our responsibility. Spiritual nourishment is needed as well as physical food.

This month, through a variety of ways, we have the thrilling privilege of traveling around the world with Dr. Frank C. Laubach. He has been called the Apostle to the Illiterate. In every sense of the word, he is a true apostle. He is famous not only in the religious world, but, because of the nature of his gifts, the educational and political worlds recognize him far and wide.

I. Refer first of all to the Supplementary Material (*Program Material,** p. 71). Send to World Literacy and Christian Literature at once for the pamphlets and short plays listed on the same page. Also write for the pamphlet ". . . 65,000 people 80 per cent illiterate. . . ." (Home Missions Council of North America, 297 Fourth Avenue, New York 10, New York, c/o Committee on Indian Work).

II. In your own church or personal library, you probably have one of the following from other days: *The Silent Billion Speak,* by Dr. Frank C. Laubach; *The Talking Leaf,* an old pamphlet full of keen interest; *Everything Counts,* by Margaret R. Cobb (just filled with the cleverest ideas—example: a chart, p. 52; a short dramatic episode, pp. 49-54).

III. Now take the three purposes of our program and discuss them with your own Program Committee in the light of your own need.

IV. The room may be arranged with exhibit tables of some of the great masters of literature; some beautiful books for children and youth. Arrange several reading tables suggestive of home or school. The use of some of our own church-school and church literature is good. Ask a Wesleyan Service Guild member who prints *well* to make some of the necessary charts. *Or* ask a teacher to bring some interesting first-grade reading material for display. You might have one of the corners of the room darkened and an empty table around which women are seated, bowed in absolute dejection, wearing costumes suggestive of the places where literacy is most needed. Have someone play softly on the piano, "We've a Story to Tell to the Nations," "I Think When I Read That Sweet Story of Old," et cetera.

V. The actual program may be presented in one of several ways.

1. Have a competent speaker on literacy.

2. Start local interest by using a schoolteacher from the first grade to demonstrate her reading charts.

3. A "missionary" or "native Chinese, Indian, or African teacher," et cetera, teaching several of her "own group" to read. For helps, see *The Silent Billion Speak,* or *Everything Counts.* One year at a jurisdiction summer school, Miss Elizabeth M. Lee was the teacher and I was her pupil "Mary." What fun we had as she "taught me to read!" But how serious we all became when we realized how the simple syllables would bring light into a darkened life!

4. This is a meeting where we may use the question-and-answer method to *real* advantage. Plant many of the questions with different "scholars." Have the "teachers" *well* prepared *in advance* to answer the questions. If neither questioner nor answerer *reads* her part, the whole study will be alive and vital. Here are a few questions that might be used. a) *Why* did Dr. Laubach begin to give these reading lessons? (*Program Material,** p. 65); b) Just *how* do the charts and campaigns get started? (p. 67); c) *How* does a literacy campaign spread? (p. 69); d) *What* does the illiterate first *want* to read? (p. 69) For interest, use a blackboard to list some of the things. Make much of Miss Ruth Ure's statement on p. 70.

5. This makes a fine program for the men of the church as well as the women. Why not an open meeting preceded by a Fellowship Supper, where the tables are decorated with different types of literature? Ask the men to participate in "learning to read." Probably some of the young men back from the service have had contacts with the Laubach method.

6. Purchase enough of the World Literacy and Christian Literature pamphlets to give to each one (*Program Material,** p. 71).

7. Use the delightful devotional material as a complete unit. There is not a thing you should omit! The illustration of the blindfolded person is truly beautiful (*Worship Services,** p. 12).

VI. Publicity Committee, your invitations and posters ought to be such that *everyone* will want to come! 1. Posters featuring pictures of Dr. Laubach teaching illiterates (from *Literacy Literature, Christian World Facts, Life,* and other current magazines). 2. Charts of syllables. 3. Poster with drawing of cover, *The Silent Billion Speak.* 4. Question mark poster—What, Why, How, When—Learn to Read???? 5. Invitations: a) arranged in chart form; b) done entirely in symbols, example—a church, a clock (showing place and hour of meeting)—a woman (and a man if men are also invited); c) "Learn to Read," time, place.

VII. Worship Center—the Bible raised above other books and pieces of literature; candles.

Pray that we may make the slogan of Dr. Laubach's son a living reality: "Each one *teach* one."

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.

World Federation of Methodist Women

By MRS. PAUL ARRINGTON

Prayer for Peace and Good Will by the Unit in Liberia—

O God, the source of all wisdom, the creator and sustainer of all life, the fount of all love and goodness, we thank thee for all thy benefits to us; for the dignity that thou hast accorded us in being made in thine image; for the ideal of human brotherhood which came to us in Jesus Christ, thy Son; for the growing conviction among men that the peoples of the world must find a way to eliminate warfare and to live together in peace and harmony.

Our hearts are sad when we think of the terrible devastation brought to peoples all over the earth by all the wars, through the centuries, and particularly the most recent ones. We shudder to think of the awful possibilities of another world war. We are painfully conscious of the shortcomings of all the so-called civilized nations, and of their proportionate share of war guilt. Forgive our sins, both of omission and commission, and set our hearts and minds on the road to peace. Above all else give us a will to peace.

We pray for the nations of the earth, their rulers and those who have the responsibility for government. May they have an increasing faith in the possibility of peace through justice. Grant that the common people of all the nations may seek to understand and love the peoples of all other countries, and come to think of them as children of our One Heavenly Father.

Bless the women of the world, who are the mothers and wives and loved ones of the men who control the affairs of mankind. Give them vision, the wisdom, and the spirit of good will which will enable them to make their contribution to the building of a new and better world. Bless the World Federation of Methodist Women and all other agencies that are dedicated to the building of a warless world.

We ask it all in Jesus' name, and for his sake. Amen.

The first annual meeting of the Conference Woman's Society of Christian Service was held at Harper Cape Palmas, Liberia, last January. Thirty-five local churches were represented, mostly by the aboriginal group. We are happy to inform you that we are united in the work of bringing the kingdom of God on earth. We have some problems, however, the greatest of which are transportation and lack of leadership.

—ANNA E. COOPER, conference president, Woman's Society of Christian Service

---

Our Faith—for Building a World Christian Community Through Prayer

Worship Program for Circles

Scripture—I Timothy 2:1-8.

Meditation—When Jesus began to change an old social order and make a better one, he started with the individual. With the new emphasis, he laid down the old principle of the Fatherhood of God and the brotherhood of man. The method and the principle still hold.

Listen to the words of Malachi:

> **Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother . . . ?**

Our United Nations delegates and observers tell us that the question from other members that most often leaves them without a good answer is this: "How can the United States lead the nations to a just and lasting peace when there is so much of intolerance, strife, and injustice in our own country?" As Christian women, can we not right now in our own community practice the art of being constantly "in love and charity with [our] neighbors"? This you will recognize as a phrase from our Communion service. In very simple terms, it means that we desire for every human being, regardless of race or color or creed, all those good things we desire for our family, our own children.

Miss Mabel Shaw tells us about an African girl of Northern Rhodesia who prepared a little devotional service for her schoolmates. The worship center was set up, the map of the world was spread, the Bible was opened, the candles were lighted, and out of the fullness of her heart the child prayed:

"O Thou Great Chief, light a candle in my heart that I may see what is therein, and sweep the rubbish from thy dwelling place." Do you not feel a kinship with her? Do you not share with her a deep and abiding desire to sweep your heart clean of intolerance, prejudice, and unconcern for the welfare of all God's children?

Hymn—"A Charge to Keep I Have" (*The Methodist Hymnal*, No. 287).

Articles—"Egypt, the Wilderness, and Canaan," by Ruth E. Northcott (see page 6); "A Donde Vas?" (see November, 1949, issue, WORLD OUTLOOK, p. 34); "The World at Prayer," by Florence Gordon (see February, 1949, issue, WORLD OUTLOOK, p. 29).

***Prayer*—O Father God, we thank thee for letting us share in the building of thy Kingdom. Help us to reaffirm our faith in the Fatherhood of God and the brotherhood of man. We "reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small."**

May we daily strive to live in peace and harmony, and in loving concern for every person in our community.

We affirm our faith in the power of prayer to bind "the whole round earth . . . about the feet of God." In Jesus' name. Amen.

Note—This service was prepared by Mrs. T. N. Alexander of Pompano Beach, Florida.

Toward The Assembly

The Assembly of the Woman's Division of Christian Service, to be held April 18-21, 1950, in Cleveland, Ohio, is more than an assembly of women. It is the coming together of women to consider a program for a Christian society in the present day.

Many of those who come will have prepared for the Assembly by studying, praying, and even drawing up plans which may possibly work more effectively than the program we have today.

That study, prayer, and planning should not be limited to those who attend the Assembly. The whole membership of the Woman's Society may take part. We offer here some suggestions for study. We have divided the study into three parts: the first is a study on Christian Faith for a World in Revolution; the second, a study on The Christian Woman's Responsibility for Human Rights; the third, a study on The Christian Woman's Responsibility for World Missions. Each study carries with it questions for discussion, and books and articles which bear on the questions. We suggest that these studies be used in any way which will be of greatest help to you. That might be: extra sessions of the Woman's Society of Christian Service, Guild weekends, or even family discussions around your own dining-room table.

In addition to the suggestions for study and discussion found below, there will appear in the March issue of THE METHODIST WOMAN certain devotional materials *related to* the worship topics to be used daily at the Assembly. Individuals across the nation may wish to use these materials in their own private devotions or in group meetings that may be held in local areas during the meeting of the Assembly.

We believe that the results from these discussions will create an atmosphere which will make the Assembly proceedings more dynamic, make whatever program comes from the Assembly easier to absorb in a local society, and bind the women of the church closer together in that fellowship which we are forever trying to promote.

Perhaps it is well to say that it is not necessary to strive for an absolute unanimity of opinion. Sometimes the closest fellowship is formed in those discussions where Woman's Society members feel perfectly free to express their judgments. The minority opinions are extremely important in a Christian society—not so important that they stop action by the majority, but so important that they are recognized as representing the thoughts of a segment of the society. One of the lessons before us in this complicated world is how to move ahead amid conflicting opinions. The Woman's Society might prove a testing place where this forward movement can be practiced.

It is more or less agreed that the two tenets of our faith that we are holding today most firmly are:

Man is important in himself as a child of God
The kingdom of God can be built on earth

CHRISTIAN FAITH FOR A WORLD IN REVOLUTION

There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

Galatians 3:28

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

II Peter 3:13

PURPOSE OF STUDY: to find the basic causes for the present revolutions in the world; to find those beliefs in our faith which are essential to be put into practice if the revolutionary period is to be for the good of mankind; to help us find elements in our faith which will help us face change without fear.

QUESTIONS FOR DISCUSSION: What causes a revolution? Has Christianity played any part in causing revolutions? What are the dangers within revolutions? What are the two basic Christian beliefs that are essential even in a revolutionary world? Look back over the past ten years and list social changes in our country which we would have considered revolutionary at the beginning of the decade. Consider carefully in the light of the essentials of our belief, and list those changes as good or bad. How can you offset evils in the revolutionary world in your own community?

"Whatever religion emerges from the present turmoil—and personally I do not doubt that it will be a form of Christianity—it must be such that simple people, living close to nature, find in it an interpretation of their innermost treasured experiences and a reason for the hope at which, even in desperation, they grasp.

"Let us remember the Christian conviction that God does not sleep; in other words, creative evolution never ceases. Simple wholesome people, in whom religious faith can grow and by whom it is strengthened, are God's agents in the enrichment of the human race."

—From *Religion Amid Turmoil,* by E. W. Barnes, Bishop of Birmingham

BASIC READING:

"Faith for a World Community," Ranson. WORLD OUTLOOK, November, 1949. *Gospel and Our World,* Georgia Harkness. Methodist Publishing House, $1.50.

THE CHRISTIAN WOMAN'S RESPONSIBILITY FOR HUMAN RIGHTS

"We, the peoples of the United Nations, determine . . . to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small . . . have resolved to combine our efforts to accomplish these aims.

(Charter of the United Nations, 1945)

PURPOSE: To state and find ways to secure those rights essential for a person to come to his full development as a child of God; to state and find ways to secure those rights essential for persons united into cultural, racial, or occupational groups, or into geographical territories, or into nations to come to their full development as a body of persons.

QUESTIONS FOR DISCUSSION:

What right do you feel most essential to your own self-esteem?

Are you willing for every other person to have that same right?

What plans can you make so that other persons may be sure of having that right?

Granted that a majority opinion expresses the will of the people, how can you preserve the right of minority opinions?

Do you feel this freedom to hold a minority opinion is one of the essential rights?

What essential rights do you think must be guaranteed all nations and territories in order to achieve self-respect for their citizens?

Will the Bill of Human Rights safeguard these rights?

What particular things can I do in my own neighborhood, Woman's Society, Guild, and church to make the Bill of Human Rights a working charter?

"The important thing is not that it (equality) should be completely attained, but that it should be sincerely sought."—R. H. Tawney.

"Some men are bright or dull, just as some pennies are bright or dull. But all have, in the end, an equal value; for all pennies are stamped with the image of the king, just as all men bear the image of the King of kings."

—David Thompson, in *Equality*

BASIC READING:

"Human Rights and Africa," by Dr. Emory Ross. WORLD OUTLOOK, December, 1949.

"We the Peoples and Human Rights," Information Service on Human Rights, 10 cents. Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

THE CHRISTIAN WOMAN'S RESPONSIBILITY FOR WORLD MISSIONS

"But ye shall receive power, after that the Holy Ghost has come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1:8

PURPOSE: To discover how we can extend the Christian community through our own personal efforts.

To discover how we can strengthen the Christian community throughout the world within our own program in the Woman's Society of Christian Service.

QUESTIONS FOR DISCUSSION:

How can the "witnessing" of Christians in the United States affect the success of the Christian community overseas?

How can the growing nationalism in mission lands be turned to good for the Christian community?

Should the workers on a mission field turn their first attention to doing the job themselves, or to training those with whom they work to do it?

To what extent are the persons served by mission programs in your own community (if there are any) made a part of your community church life?

What plans are you making to furnish trained personnel, or persons willing to be trained, who will make the extension of the world community their profession?

Do you think we should build the Christian community in our own country before we attempt the world-wide community?

Do you think the Christian world community can be built in such a way that men of other faiths—or of no faith—could live in good relationship with it?

Can you list some reasons why the world mission seems imperative today?

"As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all in true unity and mutual love. No human agency has planned this. It is the result of the great missionary enterprise of the last hundred and fifty years. . . . Almost incidentally, the great world fellowship has arisen; it is the great new fact of our era. . . ."

—William Temple in
The Church Looks Forward

"It was said recently that foreign-mission agencies have about ten years to justify their place as a great redeeming and reconstructive agency in the life of the world. It is unimportant whether it is ten years or tweny-five years; that is in God's hands. But part of the future is within our own choice and that choice is whether or not we are able in understanding, in intelligence, in courage, in conviction, in vision, and in the ability to translate that vision into action; whether or not we are adequate to be used as God's instruments in this day in which the world is clamoring for something that it does not now see and does not yet hold within its grasp."

—Ralph E. Diffendorfer

"No one who has not worked on the mission field can know how the affairs at home affect our work. A report on juvenile delinquency, a strike, or any injustice to Negroes is picked up by the papers here and quoted back to us constantly."

(From a letter from a missionary)

BASIC READING:

"Questions on Missions," WORLD OUTLOOK, February, 1950.

Tomorrow Is Here, by Latourette and Hogg. Friendship Press, N. Y., $1.00.

Again Pioneers, by Hermann N. Morse. Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. 60 cents.

HOME NEWS

In Memoriam

Miss Bertha A. Barber, retired deaconess of Glendale, California, spent the greater part of her years of service as principal of Jennings Seminary, Aurora, Illinois. Before going to the Chicago Training School in 1902, Miss Barber was principal of the high school in Pierce City, Missouri. For a short time she also did parish visiting in Kansas City and Joplin, Missouri. Miss Barber made her home with her sister, Mrs. Persis B. Shockley. She died June 30, 1949, and was laid to rest in Forest Lawn Cemetery, Glendale, California, July 5.

Miss Hannah Pennock Miller of Philadelphia, Pennsylvania, passed away July 18, 1949, following a long illness. She was well known as a Bible teacher and leader of youth. Two buildings bear her name, giving evidence of her interest in young women—a Y.W.C.A. in Philadelphia, and Miller Hall at Wood Junior College, Mathiston, Mississippi.

Miss Miller served for years as secretary of the Youth Department of the Woman's Home Missionary Society of the Methodist Episcopal Church, and later as a member of the Board of Trustees of the same organization. She was also a member of the Board of Trustees of Pfeiffer Junior College, at Misenheimer, North Carolina.

Her love for the youth of her neighborhood reached out to the uttermost parts of the earth and gave her great satisfaction in the months of suffering preceding her death. She leaves a heritage of victorious living as a priceless memory to her multitude of friends.

Miss Mae Strickler passed away in Martin's Ferry Hospital, Martin's Ferry, Ohio, September 3, 1949. Since her retirement from active deaconess work in 1941, Miss Strickler had lived at the Holloway Deaconess Home, Bridgeport, Ohio, where she went to work in 1920. Before going to Bridgeport, Miss Strickler was appointed to Asbury and Simpson Churches, Des Moines, Iowa, and to the First Methodist Church, Marshalltown, Iowa.

Mrs. Susie Aiken Winold, a resident of Bancroft-Taylor Rest Home, Ocean Grove, New Jersey, since 1936, died there on August 2, 1949, following a lingering illness. She was buried at Mt. Prospect Cemetery, New Jersey.

Mrs. Winold worked in the offices of the Woman's Home Missionary Society of the former Methodist Episcopal Church, Cincinnati, Ohio, from 1900-1930, when she retired because of ill health. Some time ago she gave the following testimony: "My years of varied duties brought a full, rich life and I thank God that 'the lines are fallen unto me in pleasant places' here at this Rest Home."

Older People—Bethlehem Center, Memphis, Tennessee

In this year's Home Mission study book, *Missions at the Grass Roots,** a chapter is devoted to older people. It is said to be the first time space has been thus given in a mission study book to "old folks." Perhaps so. But our settlement houses, already recognizing this large group of people of "later maturity," have included them in center program plans. Following is a report from Memphis: "The Golden Age Club held its first anniversary meeting in June. Beginning with eight members, ranging in age from 65 to 92, the club has grown to a membership of more than thirty. Twenty-three were present for the meeting, with seven of the original eight members attending. It was also a birthday celebration for those having had birthdays since April first. Each was presented with a small gift. The last meeting of the club for the summer was a picnic at the Memphis Zoo. One woman had lived in Memphis thirty-eight years, this was the first time anyone had persuaded her to go to the zoo.

Harriet Ballou Day Nursery, Sioux City, Iowa

"This looks more like a home than an institution," exclaim visitors when they see how the day nursery has been brightened up by paint and by many other decorative touches. The playground is now a child's delight—drinking fountain, tunnel to play in, and other play equipment, as well as flowers, trees, and a protecting fence. And all the result of generous gifts from over the conference.

Methodist Missionary Home Chautauqua, New York

July, 1949

Miss Miriam V. Ristine
Bureau of Social Welfare
New York, New York

Dear Miss Ristine:

I have just returned from Chautauqua where I spent a week at our Missionary Rest Home. I know you are familiar with its loveliness, so I am just writing to confirm these impressions. A vacation there is such an interesting combination of relaxation, beauty, fellowship, and—I hope it does not sound "stuffy"—of stimulation. For Chautauqua itself offers plays, concerts, lectures (some included in the gate fee), and there are the thought-provoking devotional messages during the worship period in the amphitheater each morning.

What I really want to write about, however, is the fellowship in the home. It is so delightful and so free—not a bit obtrusive. Mrs. Thomas is such an ideal superintendent that all the missionaries and guests feel very much at home. (We help with the dishes, too, and

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and our Distributing Offices.

that also helps the family spirit!)

I wish even a larger number of our missionaries and deaconesses would avail themselves of the home. The younger workers would enjoy it, too. There were two young deaconesses from Canada last week and they loved the swimming and boating. One evening, just at sunset, several of us took the launch ride, and the beauty of the afterglow over the lake was unforgettable.

Among the folk who have come to the home was Mr. Poa Ming Pu of China. He wrote Mrs. Thomas such an appreciative letter that I have asked her if I might share it.

"Thank you very much for your kind arrangement for me when I stayed at Chautauqua for my two weeks' retreat. I was really benefited during these two weeks: the beauty of the lake refreshed my weariness and my mind; the fellowship with members of the family enlarged my experience of life and the knowledge about the world; above all, the teachings of Jesus gave me more faith, hope, and power, which are essential to life and career. I shall remember all this forever: the wonderful lake, the nice family, especially you, the kind 'mother' of the family, whose members—the workers for the kingdom of God—will be indefinitely increasing summer after summer and year after year.

"I have started to work on my dissertation and will stay here (Syracuse) for the rest of the vacation. But I hope I can go to Chautauqua once more in the next summer to say good-by to members of the family before I go back to China. Please convey my best regards to every member of the family—especially Miss Shaw, Miss Mayer, and Harold, whose excellent services and kindness were appreciated indeed."

—Muriel Day

Bethlehem Center, Dallas, Texas

Each group at the center and the three kindergartens enjoy Christmas; but it seems to me the most important thing is that of being able to share with others. Christmas trees and candies were given to two elderly women; food, toys, and clothing were provided for two families who would not have had any Christmas at all; toys and candy were given to a kindergarten in a very needy section; new blankets, sheets, and a gown were given an elderly woman who has been ill for ten years. Our greatest joy comes because of this sharing of our happiness! Our prayer is that we shall not neglect these needy ones and that we may impart the Spirit of the Christ child throughout the New Year.

—Alice McLarty

News of Personnel in Educational Institutions

Allen High School, Asheville, North Carolina. Miss Isabelle R. Jones, who has been the missionary in charge of the music department for forty-three years, has entered the retired relationship. She will occupy her remodeled residence on College Street, opposite Allen High School.

Bennett College, Greensboro, North Carolina. President David D. Jones has been granted a leave of absence by the Board of Trustees of Bennett College. He has served unremittingly as president since the college was reorganized in 1926 and has brought the institution to a place of remarkable beauty, individualized curriculum, and center of Christian power.

Browning Home and Mather Academy, Camden, South Carolina. Miss Lulu Bryan, who has been the superintendent for twenty-two years, studied this past summer at the University of North Carolina, Chapel Hill.

Eliza Dee Hall, Austin, Texas. Miss Carmen Lowry, who studied toward the Ed.D. at Teachers' College, New York City, in 1948-49, has returned to Eliza Dee Hall as superintendent. She plans to complete her project in 1950. Mrs. Margaret McCracken served as the capable acting superintendent during Miss Lowry's absence.

George O. Robinson School and Kindergartens, Santurce, Puerto Rico. Miss Helen Aldrich, former superintendent of Frances DePauw School, Los Angeles, California, became the superintendent of Robinson School August 1, 1949, succeeding Miss Verr Zeliff.

Harwood Girls School, Albuquerque, New Mexico. Mrs. Lois McKeown, superintendent, had an operation on the nerves of her spine, which will cause her to slow down a bit and then will give her more vigorous health. Miss Kathryn Crissey will serve as assistant superintendent during the period of Mrs. McKeown's convalescence.

Kirby Hall, Austin, Texas. Mrs. Irene T. Powers, formerly a field secretary with the Woman's Home Missionary Society of the Methodist Episcopal Church, and more recently assistant superintendent at Robinson School, Puerto Rico, has been appointed as the superintendent of Kirby Hall. Mrs. Allee Erwin, the immediate past superintendent, has joined Mrs. Zenobia Glass in Germany.

Navajo Methodist Mission School, Farmington, New Mexico. Miss Louise Williams is now connected with the Bisti Community Center and School. She is a graduate (Class of 1949) of the National College, Kansas City, Missouri.

Newark Hospital, El Paso, Texas

The new plastic bassinets purchased with Cash for Supply Work are very popular with nurses and visitors. The high sides give ample protection for the babies, eliminating the quilted linings and reducing laundry. The transparency of the plastic gives a complete view of the baby from any angle, and this is much appreciated by doting fathers and grandparents. The only criticism is that there are not enough of them; only eight could be purchased with the money available. When twins are born every forty-eight hours, in company with as many single babies, it doesn't take long to fill these new bassinets. We hope to increase the supply soon so as to show no favoritism in their occupancy.

FOREIGN NEWS

Recent Arrivals From—

China: Misses Mary Kesler, Lillian Knobles, Pearl McCain, Nina Stallings, Mary Winn, Etha Nagler, 150 Fifth Avenue, New York 11, N. Y.; Charlotte Trotter, Appleton, N. Y.

Southern Rhodesia: Miss Evelyn DeVries, Rt. 5, Box 204, Salem, Oregon.

Recently Sailed for—

Brazil: Miss Edith Simester.

India and *Pakistan:* Misses Doris Wells, Helen Fehr, Lorraine Wiley, Mary E. Williams; (I-3's) Misses Virginia Rowe Baldwin, Joyce Jean Carpenter, Elizabeth B. Hempstead, Elizabeth Jane Stuntz.

Japan: Miss Gertrude Feely.

Korea: Misses Mary Jane Spindlow, Maude Goff.

Malaya: Miss Helen Loomis.

Deceased—Miss Sofia Schalch, retired, of Brazil.

Africa

Missionaries Study in Europe: Missionaries going to the Woman's Division of Christian Service fields in Africa, other than Southern Rhodesia and Liberia, must learn two or more languages—the official language and one or more native languages. The official language in Southern Rhodesia and in Liberia is English.

The Colonial Government of the Belgian Congo has begun to make grants in aid or subsidies to Protestant missions in the Belgian Congo on the same basis as that of subsidies to the Catholic missions. One of the requirements to qualify for subsidies is that the missionaries in charge of the institutions spend a full year of study in Brussels and pass, in French, the Colonial Government Course. Medical workers, both doctors and nurses, must pass also the Tropical Medicine Course in Antwerp.

In Angola, West Africa, and in Mozambique, Portuguese East Africa, the official language is Portuguese. While there is no definite government requirement as to length of stay in Portugal, it is necessary for missionaries going to Portuguese colonies to spend approximately one year in Lisbon.

In North Africa, missionaries must know French, and Arabic or Kabyle. It is best that all know Arabic and some Kabyle, and that the missionaries spend some time in Paris for study.

During the war it was impossible for our missionaries to study in European centers. This year the Woman's Division of Christian Service has made real progress in providing the necessary study in Europe for its missionaries going to Africa. Miss Catherine Parham, who has worked in the Belgian Congo for a number of years but who had not met the residential requirement of a year in Belgium, has spent the larger part of her furlough in Belgium completing all courses and requirements and is again in Elisabethville, Southern Congo. Miss Birgit Nordin, R.N., a new missionary of Finland, has finished her examinations and will complete residence this month. She will then proceed to Central Congo. Miss Maria Swords, R.N., and Miss Dorothy Laird, new missionaries, are in Brussels. It is hoped that they will be able to go to Central and Southern Congo, respectively, early next summer. Miss Doris Cary, R.N., who has been in Central Congo, is also studying in Brussels and will return to the Congo when she has completed the full requirements. Miss Alice Smith and Miss Mary Jean Tennant, new missionaries, have spent a year in Lisbon. Miss Tennant has arrived in Portuguese East Africa, and Miss Smith in Angola. Miss Smith is the first new missionary of the Woman's Society of Christian Service to go to Angola since 1945. Miss Marjorie Baker, R.N., under appointment to Angola, sailed last June and is studying in Lisbon. Miss Ruth Lawrence and Miss Margery Short, formerly in Poland, after studying in Paris several months have now transferred, temporarily at least, to North Africa.

Fortunately, in Brussels, Lisbon, and Paris, Protestant missions have established centers which are of inestimable value in assisting the missionaries in making provision for living, for language study, and for transportation. The centers are under interdenominational auspices.

Pakistan

In June, $17,000 was allocated from Advance funds to the Lucie Harrison School, Lahore, Pakistan, for the purpose of building additional classrooms. Lucie Harrison School is being developed into a high school. It is very popular. Large numbers of students come from all over. Miss Constance Blackstock writes: "If you could have heard the prolonged clapping and the cheers in chapel this morning when I announced the gift for the new classrooms, your heart would have rejoiced. I couldn't get the pupils to stop. I really and truly do not know how to thank you. This generosity is simply overwhelming. I was thrilled through and through with our wonderful gift and went immediately and read Psalms 103."

Burma

"Just a little about general conditions in the country. People dispute whether or not they are better. My own judgment is that they are better in some ways, not in others. It does seem that the government is gradually gaining ground in control of the country; not steadily, but on the whole gaining more than they lose. Certainly the apprehension that Rangoon might be taken by insurgents or that there might be general riot-

ing and looting in the city has practically disappeared.

"But the relief problem grows worse. Villages are still being burned and people deprived of homes and work, while rebuilding over the country is almost at a standstill. Communications are little better than formerly, and while this continues to be true, the forest and agricultural products cannot reach the people who need them. The price of rice will show this: Kalaw, Rupees 67 a bag; Rangoon, Rupees 33/; Myitko, 25 miles east of Pegu, Rupees 8/; Bassein West, Rupees 1/. Forest products, being more bulky, just do not move. Some trucks and boats that do brave the dangers of the journey with foodstuffs, lose a lot and charge accordingly."

India

From East Punjab, Miss Lilly Swords writes: "One evening while we were having preparation meeting for Sunday-school teachers, one of the teachers suddenly was taken ill. We rushed her to our school doctor's little private hospital, where we were glad to leave her in the doctor's care with two teachers assisting him. The night wore on and the patient was able to rest. One teacher wished they had brought a Bible. Overhearing this remark, the doctor said, 'I have a Bible. This may surprise you, I being a Hindu,' and he went to get the New Testament which he had bought from me only a short while ago. In order to give a talk on Christianity at a Hindu meeting, he was for the first time reading the Bible. He had then arrived at page 857 and found it rather difficult. That was when I recommended that he begin his study with the New Testament. Later he told me of his amazement at Jesus' continual healing of various sick people. He said, 'We don't have this in our Hindu Scriptures; our divinities are not interested in man's suffering nor in its relief!' He continued, 'I now read the Bible every day; it gives me calm and energy for my busy life as a doctor!' "

Brazil

Concerning the forty-fifth anniversary of Colegio Isabela Hendrix in Belo Horizonte, Miss Verda Farrar writes: "Rosa Romano (formerly a Crusade scholar at Scarritt) presented an excellent religious program for our Thanksgiving service. Instead of a regular church service we planned a Sunday evening vesper hour. The school choir sang a group of anthems and there were two religious dramas, all prepared and presented under Rosa's direction. It was beautiful and many people are asking her to repeat it. The physical-education teachers gave a splendid program on the campus. The general highest in command here in the city accepted our invitation to raise the flag while the girls sang the national hymn. In many respects it was one of our best programs of this type. Over 2,000 people were in attendance. At the school assembly during the week, the Civic Club had a special program celebrating Founder's Day. The article which Bishop Holt sent us about the life of Mrs. Isabela Hendrix was translated and used on this occasion. It is the first time we have had information about her for the student body. All the programs were well presented and we are rejoicing over the fine work done by the students.

"Three days of 'festas,' of activity, co-operation, and happiness for all marked the fiftieth anniversary of Instituto Metodista in Ribeirao Preto. We had a special thanksgiving service at which Bishop Dawsey brought the message, then a historical pageant, and the next day a tea. Days before, lists were made and each person knew exactly what she was to do to help make the occasion a success. I've never seen a group work together so well and so happily, and the results were gratifying. Albertina Damasceno (a graduate of Instituto Metodista and Colegio Bennett, and now general secretary of Children's Work in The Methodist Church of Brazil) and a committee decorated for the thanksgiving service. We used a lovely wall panel, an anniversary gift from Hwa Nan College, China, as the center of attention. Miss Baxter, missionary, had worked up a historical sketch of the college, and we all had pored over old reports and pictures to try to make our pageant as accurate as possible. Albertina wrote the first scene in verse to be sung—the reading, arithmetic, and spelling lessons and they were darling. The heralds read verses of praise from the Psalms between each scene. For the last scene the girls sang four hymns and read the 100th Psalm, and we ended with a beautiful 'Gloria' chorus sung by them. Our hearts were full of praise for the fifty years of service that this institution has given. There were splendid articles in the city papers about our anniversary, and the mayor sent a representative to the different programs. We received a letter from the mayor and also from the city council, in addition to many, many telegrams and letters from friends and alumni in and out of the city."—From a letter received from Miss Sarah Bennett, principal of Instituto Metodista.

A Dream Comes True

(*Continued from page 15*)

"I am come that they might have life and that they might have it more abundantly," has been the keynote of the Bethlehem Center movement. Seeking to make these words a vital reality is the task and the prayer of the biracial board and staff who guide the work. There is an urgent need for more trained workers to meet the increasing demands upon the small staff. Volunteers from both races are a vital necessity and add strength to the work. Without them much of the work would be impossible.

This, then, is the story of people of two races working together, learning to know and appreciate each other, building in their own community a demonstration of unity, co-operativeness, and Christian democracy.

Advance

FROM EARTH'S FARTHEST PLACES COME WORDS OF SPIRITUAL RENEWAL

"Even There Shall Thy Hand Lead Me"

Borneo, while part of the Malaya Conference, is so remote that no conference officer of the Woman's Society of Christian Service has ever visited it. At a two-day meeting held during the Pastors' School and presided over by the wife of the missionary, 113 women gathered from the 50 churches up and down the Rejang River. Their handicaps are many —economic, educational, and cultural—but their enthusiasm and devotion promise great things for women's work in Methodism.

—Hobart Amstutz, Malaya

"Be Ye Transformed"

"We had a long wait in a railway station which gave me an opportunity to talk with several Korean strangers. I wish you might have heard the words of those whose lives have been changed because they know our Christ. How their glowing faces stood out among those throngs of men, women, and children, also there to board a train. These faithful Christians make very good use of such opportunities. I heard a blind woman surrounded by interested listeners telling of her own personal Christian experience, and urging all 'to follow Him.'"

—Marie Church, Seoul, Korea.

"Who Follows in Their Train?"

Irresponsible political leaders a few months ago started a campaign against Christian workers, threatening them with violence and death if they continued. The fearless witness of the poor, illiterate village Christians—especially the women—amazed everyone. When uniformed police threateningly questioned, the people stood and gave strong testimony for Christ. One woman said boldly, "You can come and kill my husband and cut my throat, but I will never give up Jesus!"

—David and Helen Semands, Bidar, Deccan, India

"THAT IS WHAT I WOULD LIKE TO DO"

By UNA MANN

(A college student gives her impressions of work among the Navajos, growing out of a summer work project.)

"When I saw that one of the summer projects sponsored by the Woman's Division was to be at the Navajo Methodist Mission School at Farmington, New Mexico, my interest grew. I determined that Farmington was to be my destination if I could wangle it. When I learned that the coveted project was mine, I was supremely happy, but I had a moment of sympathetic sorrow for those whose applications had to be answered negatively.

"When I arrived at the mission school, I sat up in amazement. Before me lay a lovely oasis carpeted in deep green and sheltered by graceful trees. The little community of school buildings had a clean, well-groomed look; and the warmth of Christian hospitality enveloped me so that I felt at home immediately in the friendly atmosphere of the mission.

"I awoke on Monday morning with a thrill playing along my bones. This was it! My work was to begin: I was to teach a course on the life of Jesus, and have charge of the children, at a government school eighteen miles away. As I climbed a bit nervously into the station wagon, I wondered how things would go.

"At each camp along the way we stopped to honk our horn and load all the women and children into one of our two vehicles. By the time we arrived at our destination we had packed them in until I am sure heads and arms must have been protruding from the windows. After the opening service the women and babies departed to another room, and there I was—suddenly face to face with twenty little Navajos. They didn't understand English and I didn't understand Navajo.

"The interpreter was my link and my lifesaver, and for him I raised a fervent prayer of thanksgiving. Thereafter the sessions went very much as vacation Bible school sessions anywhere, with the exception that the children were much more patient and well-behaved.

"At another school, where the whole community of Navajo people forsook their own work to help in our building project, I was filled with admiration and thanksgiving that the Christian spirit had taken such deep root in their lives. They left their farms to

build a chapel, and it turned out to be a beautiful one. It took two weeks of steady work to complete the building. I was happy helping to spread paint during the last days, and then it was time to turn homeward. Already? My six weeks had flown!

"My experience in New Mexico was an invaluable part of my education. I learned much about people, much about myself, much about mission work. I found many friends and a delightful country. I hope that I may one day join the others who have entered the field of mission work, for above all that is what I would like to do." (From such experiences may come several of the candidates toward Goal III.)

From the Minnesota Conference Institute of Missions, 1949, comes the following presentation of GOAL III

GOAL III—THE APPEAL: THESE ARE NEEDS

(presented by Mrs. Harms, Promotion Secretary, St. Paul's District)

BURMA

Smaller than Texas. 18,000,000 population. Texas, 6,000,000. Entire land overrun and devastated by two invading armies. Free nation since January, 1948. Government very weak. 98 per cent of population without Christ. Need for teachers, leaders, missionaries.

THE PHILIPPINES

Population 19,735,000. Of this total, 80 per cent are Catholic, 2 per cent are Protestant. Need Protestant center on university campus.

Need Christian workers in the Islands.

KOREA

Meaning of *Korea,* "Morning splendor." Little larger than Minnesota.

30,000,000 population. Minnesota has less than 3,000,000.

660,000 Christians.

Need Bibles, Christian leaders, Christian literature.

JAPAN

Population 78,626,000—only 297,000 Protestants.

Native Christian workers undernourished. Homeless children roam the streets.

One hope of Japan is the Christian missionary. We failed to send these needed missionaries before the war. Must we fail again?

HOW WE CAN MEET THESE NEEDS

(presented by Mrs. George Nolan, Promotion Secretary, Minneapolis District. Given as a *chalk-talk,* sketched as talk proceeded)

If you look back on your high-school math, you'll doubtless remember the struggle with equations. The problem was always to find the value of X, the unknown quantity. Sometimes, too, it seemed as if X would have to remain unknown if its solution depended upon you; but then your teacher came along, discovered your quandary, and pointed out the way to make X equal some definite number and the *correct* answer.

So it is with Goal III in our Advance program. The problem is to recruit missionaries, deaconesses, and other full-time Christian workers. The unknown quantity, X, is *the way of doing it.* How can we find the Way? It's really very simple. With the Great Teacher to guide us, our equation looks like this:

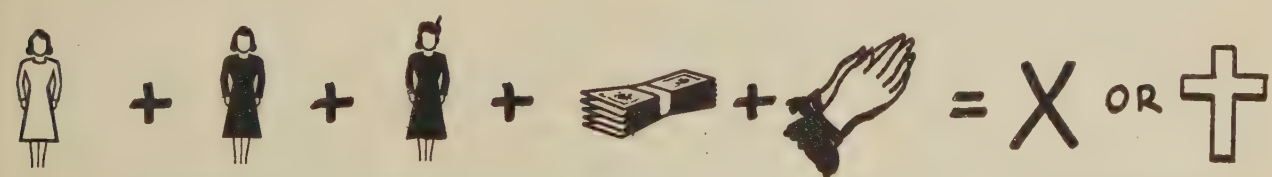
Problem: to recruit missionaries, deaconesses, and other full-time Christian workers.

X=the unknown quantity.

(Sketch figures as shown below.)

X is no longer an *unknown quantity.*

(NOTE: statistics used in the presentation of the needs have been checked with the *Japan Year Book,* the *World Almanac,* and reports of Executive Secretaries of the fields presented, under the Woman's Division.)



DEACONESS MISSIONARY W.S.C.S. WORKER CASH GIFTS PRAYER THE ANSWER

The Ghost

By MRS. F. M. THORNTON

(Revised by Mrs. Henry D. Ebner. Permission for revision granted by the Editorial Department of the Woman's Missionary Society of the United Lutheran Church in America.)

INTRODUCTION

In this playlet, the ghost of a dead Society issues warnings indicating some of the causes of its death. All members of Woman's Societies will do well to heed. The scene opens on a group of women seated at a meeting.

Mrs. D.: Well, say, isn't it time to begin?

President: Perhaps it is. Yes, it is twenty minutes past the time now, so I guess we'd better start the meeting. I don't know what the program is, and our Chairman isn't here yet. Can't we sing something while we wait for her?

Ghost: Those in Charge of Programs Should Arrange to Be Present on Time, and if Possible, a Little Before Time.

Chairman (*rushing in noisily, out of breath*): Oh, dear, am I late? Well, it's a wonder I am here at all! (*looking at wrist watch*) My! it's two-thirty now! I suppose we'll omit the usual opening hymn and prayer.

Ghost: A Lost Opportunity! Woman's Societies Should Be Praying and Praising Societies!

Chairman: I asked Mrs. C. to take the devotions, but she's not here yet. Here, Mrs. M., will you take this devotional book and do the best you can on this short notice?

Ghost: A Devotional Leader Who Is Unable to Be Present Should Always Notify the President or Program Chairman or Have Someone Else Take Her Place.

Chairman: Mrs. S. has promised to take charge of the program for today. Are you ready, Mrs. S.?

Mrs. S. (*rising apologetically*): Well, I haven't made any special preparation for our program today. I see you all looking a little tired, so suppose I just read some of this material.

Ghost: Unprepared Leaders and Too Much Reading Will Kill Any Meeting.

Mrs. S.: Now, in making out this program, I tried to follow ALL the suggestions faithfully, but there was so much material to cover, I doubt if there is time to read all of it.

Ghost: Adapt the Program to Your Local Society. Avoid Lengthy, Crowded Programs.

Chairman: I will now turn the meeting over to the president.

President: That ends the program for another month.

Ghost: No Program Should Be Abruptly Ended Without Some Plan for Action.

President: We will have the reading of the minutes.

Secretary (*who has been powdering and primping*): Madam President, I'm awfully sorry but I came away from home in such a hurry that I forgot to bring the secretary's book.

Ghost: Secretaries Who Never Forget Their Vanity Cases Should Be Able to Remember Their Record Books.

President: As we cannot have the minutes, the treasurer will now receive the dues. (*All the members come to the treasurer in disorder and confusion.*)

Ghost: Each Meeting Should Include a Treasurer's Report.

Treasurer: Don't all come at once. Mrs. T., you owe forty cents.

Mrs. T.: I know that's a mistake! Here's a dime! That's all I figure I owe. I paid up last month.

Mrs. F.: I'm sorry but I forgot my change purse.

Treasurer: You're always forgetting, Mrs. B., you've paid only one dime since you joined!

Ghost: Much Time Is Wasted in Collecting Monies During a Meeting. The Payment of Pledges or Dues Is Worthy of Dignified System and Good Order.

President: Is there any unfinished business?

Promotion Secretary: I have received another letter from the district secretary of Children's Work. She is so anxious for us to do something for the children. You remember a committee was appointed several weeks ago to find a leader who would arrange for additional sessions for the children.

President: Is this committee ready to report?

Mrs. L. (*capable, bright-looking young woman*): Madam President, we regret to report that we could find no one who cared to assume this responsibility.

Ghost: "A Child Is *YOUR* Second Chance" and the Hope of All the Future of Your Work.

President: Have we any other business?

Mrs. B.: Madam President, you know, I don't think it is necessary at the end of the year to send in ALL of the missionary money we have received. Let's just pay our pledge and retain the rest to cover expenses for that reception last month. It would give us more to spend on our annual outing. I so move!

Ghost: That Word "Retain" Really Means "Misappropriate."

President: You have heard the motion. Is there a second?

Mrs. R.: I second the motion.

President: It has been moved and seconded. Are there any remarks? All in favor vote "Aye." (*A unanimous vote.*)

Ghost: Misappropriation of Funds Should Not Be Tolerated. All Missionary Money Should Be Sent to District Treasurer at End of Fiscal Year.

President: The pastor has asked us to co-operate in the Visitation Campaign. What is your pleasure? (*Members seem wholly indifferent.*) Well, what shall we do about it? (*No response, continued lack of interest.*)

Mrs. T.: I move that the president act as a committee of one to work with the pastor on this.

Ghost: UNFAIR! UNFAIR! SUCH A PROGRAM SHOULD CLAIM THE ATTENTION AND INTEREST OF EVERY MEMBER.

President: If there is no other business, we stand adjourned. Since the time is late, we will omit the closing prayer and doxology. (*Members all get up and begin a noisy chatter about matters having nothing to do with either the church or the work of the society.*)

[*The Ghost, a woman draped in white, speaks in sepulchral tones to audience. The other participants proceed as if they neither saw nor heard. The Ghost stands behind a screen between appearances.*]

CARAVAN CARGOES CONTINUE TO BE RICH

HOLSTON CONFERENCE—Sweetwater District.

"Have just returned from Bethel Church on the Loudon District, and am I thrilled to death! (This church was taken from the Harriman District last October—there is another Bethel on that circuit.) We organized a society with ten members and for the first time in my experience the women came prepared to pay some on their pledge. I always go prepared to give a little to start their treasury, and when I gave mine they began to 'hull out' until we had $4.00. I told them to send this in by August 1, so we could get on the map, and they said, 'Oh, we will get some more next month for there are several other women to join who couldn't get here today.' A very interested group of women." (*From a letter sent to Mrs. Spraker, Promotion secretary.*)

SOUTH CAROLINA CONFERENCE

"The North Charleston society gained sixty-three new members and increased their circles from four to twelve in these particularly hot summer days of 1949."

Mrs. J. Ashby Turner,
Promotion Secretary

WESTERN NORTH CAROLINA CONFERENCE

"One society worked the Responsibility List this quarter and gained forty new members. They are thrilled with the result."

Grace Church, Greensboro District

"All officers of Mount Hebron, Marion District, are subscribers to THE METHODIST WOMAN and WORLD OUTLOOK."

"The societies have given money to equip two short-term missionaries to India."

"We have a young woman who has been accepted for work in Africa. She will go to Scarritt this fall."

Mrs. John Hoyle, Jr.
Promotion Secretary

SOUTHWEST CONFERENCE—Little Rock District

"The four-point program was thoroughly discussed and all left the meeting with a better understanding of our work and the duties that confront us, and a sweeter cooperative fellowship existing among us.

"Among the other things of interest was the fact that one lady walked five miles to attend this meeting, and others walked two and one-half miles. This surely indicated their loyal interest in the work of the Caravan. We did enjoy such an interested group of women."

Mrs. C. B. Holland, District Promotion Secretary

NORTH TEXAS CONFERENCE

"In my itineration I was in Educational Seminars every day and a district-wide Guild meeting each night. I began with a talk to the society at Highland Park in Dallas. It was glorious to see how the president had written all the women members of Highland Park who are not members of the Woman's Society, and invited them to join, and enclosed a copy of 'How Wide Are Our Hearts?' The result was that several new members stood when she asked for a report."

Mrs. W. B. Landrum,
Field Worker

ST. LOUIS CONFERENCE

"Some results of Caravaning:

A noticeable difference in the reports, where the Caravan had been.

Pledge doubled in one society.

Fiscal year understood for the first time.

A circle formed and twelve new members added.

Two 'shut-in' circles organized on one district."

Mrs. Ferris N. Pitts,
Promotion secretary

TWO FREE LEAFLETS * in the interest of the ADVANCE PROGRAM are now available:

***Oh Yes You Can!*—for prospective members**

and

***There Shall Be. . . .*—a message to the local pastor.**

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio; and Distributing Offices.

By THELMA STEVENS, *Executive Secretary*

We Build for Peace—
The U. N. Specialized Agencies Defend Themselves

SCENE—A radio station. An announcer at microphone.

Announcer: So you can see, my friends of the radio audience, that responsible people are beginning to realize that all those beautiful dreams they had out in San Francisco were just that—beautiful dreams—and they are beginning to turn to other methods of securing peace and world betterment!

U.N.: Excuse me for intruding, but I think that you are discussing me. I am the United Nations Organization, popularly known in hundreds of languages and dialects as the U.N.

Announcer: I don't know how you ever got into this broadcasting studio—

U.N.: In America, everyone has the right to hear both sides of a case. You Americans pride yourselves on that, don't you?

Announcer: You are certainly right about that.

U.N.: Well, then, let's look at what you were just saying. You made a statement to the effect that all those wonderful things that we planned out in San Francisco were still just dreams. I'd like to show you some evidence to prove that that is far from true. You'd be fair and open-minded enough to look at the evidence, wouldn't you?

Announcer: Certainly. Just show me one thing that the U.N. has accomplished!

U.N.: Would you count lives saved as an accomplishment?

Announcer: Of course. You don't mean to tell me that you are seriously claiming that the U.N. has saved lives?

U.N.: Many, many people live today who would be dead were it not for the U.N.—let me call in my World Health Organization. She knows a lot about saving lives! (*calls toward the door*) WHO, could you spare just a moment to talk about saving lives?

WHO (*holds in her hand a large map of the world covered with large red "X's"*): I can always spare a moment to talk about saving lives.

U.N.: My problem, my real problem that I struggle with all the time, is the short memory, the cynicism of people who are ignorant of the unsensational day-to-day achievements of the U.N. Tell this gentleman about places where you are saving lives.

WHO (*turning to radio announcer*): See this map! Every "X" represents a point where many nations, working together under my direction, have saved, or are in the process of saving thousands of lives. It's a real satisfaction to know that there are hundreds of thousands of people alive today who wouldn't be if if were not for our work!

Of course, we've known some moments of anxiety as well. Do you see that "X" (*pointing to Egypt on the map*)? That represents a moment that none of us will ever forget—the moment when we knew that we had a full-fledged cholera epidemic in Egypt. Where could we find the trained doctors and nurses that we needed in that trouble spot? Where could we find the vaccine and blood plasma that would stem the tide of death and terror? And then the miracle came! Because we had a world organization the means to meet our needs were found! Nations all over the world flew their best nurses and doctors and technicians and their available supplies of vaccine and blood plasma to us. New factories for manufacturing the serum were established. You just cannot imagine what a heart-warming thing it was to see that international co-operation pouring in and the epidemic subsiding! We had stopped a cholera epidemic dead in its tracks for the first time in the history of the world, and the forces of world co-operation had reduced the death rate from the previous figure of 86 per cent to 46 per cent! The difference in these percentages is not cold figures. It is human lives.

But that isn't all! Some of these "X's" in Europe remind me of the terrifying moment when we realized that in shivering, devastated, hungry postwar Europe, tuberculosis had become a worse menace than ever before in the history of the world. We'll vaccinate fifty million children against tuberculosis this year, and we'll open centers

WE BELIEVE IN THE UNITED NATIONS

and here are a few of the things that have happened lately to strengthen our belief that "We, the peoples of the United Nations" can make a better world.

HEALTH **The speedy control of a dangerous typhus epidemic in Afghanistan by the World Health Organization and the first all-out war against malaria in Italy, reducing the deaths from thousands to only four in a year, indicate that the world begins to think for the first time of banishing world-wide health menaces from the face of the earth.**

FOOD **A committee of experts from all over the world met at Lake Success and, after comparing notes on new fertilizers, new insecticides, and new methods of soil conservation, came to the conclusion that there is no need for the world to go hungry. Now the Food and Agriculture Organization is busy making its plans work out—specialized help in the production of insecticides in underdeveloped countries, and specialized help in adapting new strains of cereals such as corn. In a hundred ways the world's Department of Agriculture, FAO, has gone to work filling the breadbaskets of a hungry world.**

REFORM **First steps are being taken toward an international covenant on narcotics and toward the establishment of international minimum standards for the treatment of prisoners.**

SAFETY **The International Civil Aviation Organization has set up machinery for making rescue at sea easier. It already has several spectacular rescues to its credit.**

EDUCATION **Three new universities have been established in nonself-governing territories in line with the General Assembly request last year. They are the University of Malaya, the University College of Ibadan in Nigeria, and the University College of the West Indies. The native teachers, technicians, doctors, et cetera, educated in these institutions can help to raise the standards of living tremendously.**

* Written by Mrs. Clifford A. Bender, Northeastern Jurisdiction Secretary of Christian Social Relations, and official United Nations observer for the Woman's Division of Christian Service.

and hospitals for the treatment of those that already have the disease. Think of the lives that will be saved by that program alone.

Multiply those saved lives by the number of programs we are attempting—control of malaria, maternal health, infant health—and so on through all of the great number of health problems that endanger the world today—hope and health for many thousands of human beings—isn't that something of which to be proud?

Announcer: It certainly is. Do you have to go? There are a lot of questions I'd like to ask you. I believe that my listeners would like to know more about you.

WHO: They can, but now I have to get back to work. Right now I ought to be in Geneva where we are working on a Pharmacopae so that we shall all have the same names and standards for drugs and can exchange them when these emergencies arise. I must hurry; there's no telling when we'll have another emergency and we must have it done before that happens. *(exit)*

Announcer: Well, that certainly told me a lot of things that I hadn't known. I'll make an exception of the World Health Organization every time I speak after this *(turns again to the microphone)*. Ladies and gentlemen, correction please!—Everything that they planned out in San Francisco has proved a failure except the World Health Organization. If I had time I'd tell you about what it has done! I wish that I had time to tell you about the cholera epidemic in Egypt.—But to continue my original line of thought—disappointed in the U.N., people are turning elsewhere for practical help.—

U.N.: Just a moment! If you are talking about practical help, let me bring in my Food and Agriculture Organization.

Announcer: Oh, yes, FAO. Has it been doing anything?

U.N.: Here he comes to speak for himself.

FAO: I can't stop but a moment. I've so many problems. There are people starving all over the world. And even when I do my best for them, diverting the surplus of one country to the use of the starving people of another, I still won't have begun to do the job. I won't have a moment to spare for the next fifty years. Those are the critical years, the scientists say, years that will decide whether we have continued mass starvation or enough for everyone! I figure that if everyone will co-operate with me for those fifty years I'll be able to take a little time off for myself.

We in the Food and Agriculture Organization accepted the Atlantic Charter declaration of "Freedom from Want" as our goal. By this we mean sufficient food, clothing, and shelter to enable human beings to lead happy, healthy, prosperous lives. It is only by the research that we do, the goals that we set for attainment, the records that we keep, that man can know the answer to the great question of this century—whether his fate is perpetual want, or whether, by knowledge, intelligence, and hard work he can attain to an ordered abundance. We have faith in that "freedom from want."

Announcer: Whew—that's a relief to hear that. I've heard so many reviews of books that talked about how we were all headed for starvation that it's given me the jitters. Why don't you tell the guys who are scaring us, so they'll lay off?

FAO: We don't have all the answers yet. Maybe it's just as well for writers of books like *"Our Plundered Planet"* and *"Road to Survival"* to go on scaring you for a while!

Announcer: But why scare me? I haven't anything to do with it!

FAO: That's just my problem. So many people have to learn about their places in this program. First of all, you are a voter whose Congressman must vote on bills on conservation as well as on the appropriation for FAO. And let me ask you a question: Did you ever drop a lighted cigarette out of the window of your car when you were traveling through forests?

Announcer: Probably. But what has that to do with freedom from want?

FAO: A great deal. I'm just beginning to learn how much. In October, 1947, forest fires in Maine destroyed 200,000 acres of forests. One of the contributing causes to those forest fires was cigarettes like yours. It's bad enough to have the fires, but we are beginning to see that there is more to it than that. Do you remember the Van Port, Oregon, floods of May, 1948?

Announcer: Of course I do. I covered them for my network. It's too bad that we can't do something about floods like that. It seems as if every spring some part of the country is hit by them. But why do you bring them up just now?

FAO: It's a part of the same pattern. Van Port, Oregon, may tell us what will happen in Maine some time in the future. There is reason to believe that if forest fires had not destroyed the forests above Van Port, the water and snow would have been held in the uplands where they were needed until the flood peaks had passed. Thus the 60,000 homeless persons and the thousands of acres of land ruined may be traced back to carelessness years before. Are you beginning to see the picture? You can't deal with any of these problems by themselves any more. Forest conservation, irrigation projects, contour farming —they all are part of the world picture with which I must work. I must get back to my job. Good-by.

Announcer: Well, he certainly knows what he's doing!

U.N.: Does he look like a dreamer to you?

Announcer: No, he really has stuff. That's the down-to-earth approach that I like to hear. I'm sure glad to have met him *(turns again to the microphone)*. Correction, folks, everything that the U.N. planned out at San Francisco has proved a failure except the World Health Organization and the Food and Agriculture Organization. Say, I wish that I had time to tell you about the FAO. It's really something! It has vision —can you imagine their getting back into the *causes* of our dust bowls and crop failures?—But to get back to my original line of thought—disappointed in the U.N., people are looking elsewhere for practical help—

U.N. *(interrupting gently):* Don't you want to stop a moment right there? What's more practical than the help the WHO and FAO are giving to the world?

Announcer: That's all very true, but when it comes to the world's peace, it's different. The nations of the world have proved that they can't work together.

U.N.: They are working together in those two agencies and a dozen others. How about the Economic Commission for Europe which has solved fuel and transportation and power problems?

Announcer: Yes, that sounds good.

U.N.: And remember that the nations working together on that commission included many that belong to the so-called Eastern bloc. Don't forget that Gunnar Myrdal, ECE's head, has said that in proportion to the disagreement in the Security Council there is agreement in the Economic Council for Europe. There are dozens of other things that I'd like to tell you about, too. There's the literacy project of UNESCO —think of teaching five million people to read! There are the gains made under the Trusteeship Council. Couldn't you take time out to go with me and see some of these things?

Announcer: That's right. I covered the San Francisco conference, but I've never been out to Lake Success. I don't really know why I was so sure the U.N. was failing. Maybe it isn't. Just a moment and I'll be with you *(turns to microphone)*. Correction, folks, I don't know enough about the U.N. to make any statement about whether it is going to be able to solve our practical problems or not. It has certainly made some real progress in certain directions. Maybe if we all work together we can find a way to preserve peace through it. I think you'd like me to make a real study of it and then report to you. How about it, listeners, will you be waiting for me when I come back?

By MRS. ELOISE A. WOOLEVER *Executive Secretary, Woman's Section, Division of Education and Cultivation*

EPIPHANY

"My birthday gift to you," said a girl to her older friend, "is the bringing of a new friend to you," and she introduced to the older woman a lovely girl with whom she had recently become acquainted.

In St. Matthew's account we read, "When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts." Epiphany commemorates that event—the bringing of gifts to the infant Jesus by the Wise Men.

Gifts can be other than gold, frankincense, and myrrh. Indeed, what better gift could one make to Him, than the bringing of another into the fellowship of the Society that has for its purpose the building of a "world Christian community"?

We celebrate Epiphany on January 6 or on our regular monthly meeting day by presenting to Him new friends—or friends who will serve him in a new capacity—as members of the Society.

New Members' Day in January, 1950, will be a high point in many Woman's Societies. In yours? ?

We Can Win It, Too!

"We have started like the tortoise—not the hare—in our membership increase! Remember how the tortoise won the race by his persistent effort. *We can, too!* We have at our finger tips in THE METHODIST WOMAN and the *Advance Clipper* dozens of successful membership plans. Use them and share them and encourage others to use them."—Mrs. G. P. Helgeson, *Promotion Secretary, North Central Jurisdiction.*

NEWS FROM HAWAII MISSION

The Hawaii Mission Conference reports 12 societies. That they are active and growing is shown by reports like these: "Kailua Community—63 members, 18 new members." "Parker Memorial—21 members, all new." "Wahiawa Korean—20 members. This is a new society, has been working for many years as a Ladies' Aid, but now wants to be a Woman's Society of Christian Service."

In the Hawaii Mission Conference Report there is this interesting summary of the work of the Woman's Society of Christian Service:

Do You Know?

That we have 384 Woman's Society of Christian Service members

That we gave $1,475.73 for mission work to help others, and

That is an average of $3.83 per year per member

That we have 28 churches in the Territory of Hawaii

That only a few women are needed to organize a Woman's Society of Christian Service group

That young mothers like to meet together

That businesswomen like to meet together

That all groups should meet together once in a while

That to be a member of the Woman's Society of Christian Service you promise your prayers, your service, and your gifts

That you, as a Woman's Society of Christian Service member, are a part of the largest church woman's organization in the world

Husbands as Honorary Members

Mrs. W. C. Warren, president of Tuscaloosa District, North Alabama Conference, writes us:

"I visited Jennings Chapel last night. They tell me that every woman in their church is a member of the Woman's Society of Christian Service. This is the church where the husbands go with their wives to society meetings and take part in the worship services. They are enrolled as honorary members. The youth and children have their separate meetings on these same nights. Then, weather permitting, they all gather together in the church yard for recreation. I attended one of these occasions and it was a grand experience. This is a rural church."

EDUCATION AND ACTION CARD

From Texas Conference comes this suggestive card which you might copy: I pledge to do one of the following every day for thirty days:

I. READ

An article in THE METHODIST WOMAN, WORLD OUTLOOK, *Christian Advocate,* OR

A leaflet about some work of the Woman's Division, OR

A part of current studybook of the Woman's Society of Christian Service, OR

Study a passage of Scripture, OR Study some devotional material, AND

II. PRAY

That I may be more Christlike each day

That each member of my family may be Christian

That each member of Texas Conference Woman's Society of Christian Service may be more consecrated

That the peoples of the world whom I have been reading and studying about may know Christ.

Name.....

(The Committee for Goal II presents this sheet with the suggestion that it would be well to have one given to each local woman and ask her to sign it.)

Is This the Key?

At the September executive committee meeting of the Woman's Division of Christian Service, the following action was taken:

"Since it is impossible for the Division to achieve its fullest purpose without the service of every Methodist woman, and since only 10,837 societies, which is 39 per cent of the total, report organized membership committees, we urge the forming of an active membership committee in every society and Guild."

Missionary Education [1]

ELIZABETH STINSON, *Secretary*

THERE has been so much talk of little things; all of us do it. And underneath all these myriads of little things, all the while, is the groaning of creation. The trouble, as we all know in some moments, is not *just* the migrant workers or the people on the isle of Java, not just the waifs and wanderers, but—and this is a strange thought in half-awake moments between one year and another—we are all lost, all of us. All of us wanting a God worth kneeling to, all of us secretly afraid of each other in a harmless way, all of us lonely, all of us growing older, all of us nostalgic for a home where we've never been. This is our state—underneath much talk of projects, deeds half-done, and dinner conversation. And this state is what the church has to do with.

You can sometimes see it in the visible church: in Tommy Jenkins squirming underneath the third pew, in the men who pass the plate every week, in old Mrs. Bader with the wonderfully same old hat for years, and in rows of respectable people who hold up the church. But look a little longer and then drop your head, embarrassed. Even they underneath the small chatter are lonely—and perhaps, even you. Lost! This is the latent church: a weak people drawn together in their common fear and sorrow—a people who are tangled in all the wrong on earth, knowing that daily there is evil which we not only allow to happen but which we gently bring about, knowing that the germ of every crime is not in the unredeemed, or the Russian, but on each side, in each of our hearts. All this, all the world's guilt lies in a single vein . . . on Mrs. J. R. Smith's heart, who lives in Pine Rapids, Idaho. But instead of going crazy from the sheer weight of it or taking grim pride in it, Mrs. Smith, in January 1950, weeps and falls on her knees—an unheard of thing you know—but she does it anyway, and she says she feels taken into the bosom of the Lord. Her face is trembly and soft. This is the blood beat of the church underneath the church we see. We see it, this hidden church, this pulse, no matter whether it be Sunday morning, Wednesday night, at circle meeting, on the street corner, or in bed, as a wee cell of life in the middle of what acts like life and yet sometimes isn't quite.

This is a vision of the church everywhere, this cell of transformed life: in your little church, in our office, in Guatemala, in a fallen chapel in the Rhineland, among the migrant workers. This is the church underneath all the committee meetings, all the schools, all the assemblies, all the missions, all the big efforts and small efforts to come together under one roof, all the talk about race and class and finance and diplomacy, adding machines and dictaphones. This is what underlies all of these. All these little things, all these standards, all these courses, all these texts, all these credits, all these are a skeleton to be filled in by this pulsing body and blood.

But how does this apply to you in a practical way? This is a vision which none of us sees very often. How do we take it home, how hold it in our hand and know it will be there next week? How can we put it to work? Hear what happened to Rachel Low: [2]

"It happened at a conference school of missions. I was teaching the course, *We, the Peoples of the Ecumenical Church,** and in my imagination I saw churches all over the world become one in the fellowship of Jesus Christ, making a united impact for peace, justice, and freedom in all the earth. The entire course challenged me to do and be; there seemed to be no greater thing than to be caught in the great ecumenical stream, leading to the kingdom of God. . . . But through the weeks of preparation and the days of teaching was an undercurrent of questioning. Challenged I was, to be sure; but what could one person do about it? I am a busy, employed woman. What could I do to strengthen the ecumenical movement? The question persisted even as I boarded the train at the close of school.

"On the long trip home I read *Missions at the Grass Roots,** and by the time I reached Part II, I began to feel a growing expectancy that my question was about to be answered. And it was! For I began to see that missions and the ecumenical movement were wherever human, social, and spiritual need exists. In that moment I knew that I was a part of the ecumenical church, even in my local parish-visiting.

"So I returned joyously to my daily calling in the name of the church, visiting all kinds of people: the shut-ins—shut in by age or illness or motherhood; the left-outs, who were formerly active but who shut themselves out by resentment or sorrow or indifference; the untouched—not in Thibet, but under the spire of our own church. To all of these I carry the church's invitation to friendship, worship, and service, and as they come into our fellowship our church becomes stronger, more vital, more ecumenical.

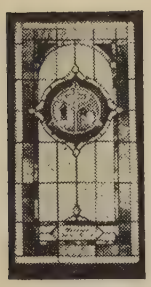
"In my copy of *Missions at the Grass Roots** is the marked passage: 'A woman with a knack for ringing doorbells and making herself a welcome visitor may be employed. Such a visitation ought to mean more than the mere gathering of information. It ought to convey a Christian message from the churches and be a blessing, a thing to be remembered.' This clearly defined task seems to be mine."

And then I saw the vision again. Rising at last out of upturned throats of a million such souls or more, rising invisibly like a released cry from the depths of so much uneasiness and fear, rising from everywhere like the wisps of smoke from many small fires of oblation was a great warm hymn of the hidden church, punctured here and there by a soft cry.

[1] **This article was written by Maryat Lee, graduate student at Columbia University in the History of Religions and temporarily assisting in the office of Missionary Education, Woman's Division of Christian Service.**

[2] Mrs. Oscar W. Low, Secretary of Christian Social Relations and Local Church Activities for Colorado Conference; parish visitor for Warren Methodist Church, Denver, Colorado; president of the Interdenominational Board of Church Women for the Rocky Mountain Region.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.



Wesleyan Service Guild
Window
First Methodist Church
Brownwood, Texas

Wesleyan Service Guild

By MARION LELA NORRIS, *Secretary*

"FORGIVE, O God, what we have been; help us to amend what we are; and in Thy Spirit direct what we shall be; that Thou mayest come into the full glory of Thy creation in us and in all men, through Jesus Christ our Lord. Amen."

A Wesleyan Service Guild window has been placed in the First Methodist Church of Brownwood, Texas, by a group of employed women who desired to show to others their belief in missionary work, their enjoyment in understanding selfless giving, their belief in the Master's words, "Feed my sheep." This Guild has been a live concern since its beginning. Small in membership (22 to 28), it has led the district, the conference, the jurisdiction in thank offering, life memberships, per capita giving.

The Guild meets at 6:30 P. M. in a small dining room in the church. A home-cooked meal is served at cost by five faithful women (dubbed the K.K.'s, Kitchen Krew, and how they love it!). All have been given life memberships by the Guild.

After-dinner coffee accompanies the business meeting. The promotion secretary who reports last, gives a ten-minute gist of missionary news gathered from many places and much reading, somewhat like the news commentator on the radio. This has proved satisfactory, educational and *not* boring. It eases the business meeting into the study of the day.

The program is usually the Woman's Society and Guild program, but on special days more elaborate programs and decorations are used.

"We have our Guild Pledge Service at the first meeting of the church year. Our pledge is for the entire year except thank offering and Christmas. The members love to give personally for Supply Work, that is, to bring individual gifts. One year the Christmas box to a missionary student was valued at $52.00.

"These pledges come in through the year and the members know that they will not be asked for more. This encourages voluntary giving and one is surprised how much easier it is to have money given than asked for, and how much more satisfactory the results.

"We feel our pledges and gifts for Supply Work are the result of showing at the pledge meeting and at every other meeting the worth and the needs of missionary work.

"At a Week of Prayer and Self-Denial service, the program was given in candlelight. Two members brought up the offering. As they put it in an appointed place, an electric switch was pressed and a lighted globe appeared among suitable greenery. The speaker's voice came softly, meaningfully: 'We cannot go, but we can send.' We proved it with an offering of $110.00 from seventeen members.

"The project that has brought us the most money, outside of our pledges, is a second-hand clothing center. One other project I think should be mentioned briefly. Two Guild members, both tithers, found a dire need for a building for a Mexican mission. They worked and called in a third tither and had some outside help. Result—a plant valued at $2,000.00. It is all free from debt except about $280.00 which the Guild members are carrying and will clear up this year with their tithes.

"A large sign says, 'Methodist Mexican Mission.' Through the possession of the building, the Mexican Conference has been able to give them a better minister. The most important thing about this is that the woman who did the most active work had never been in a missionary society of any kind until she joined the Guild. We have just given her a life membership."

Cupid has entered our ranks and has taken Miss Armine Davis! Her interest in the work of the Woman's Society and the Guild will continue, but her work for both will be redirected.

Her successor, also a specialist in rural work, is Miss Mary Beth Littlejohn of MacDonell Methodist Center, Houma, Louisiana.

This particular part of Louisiana in which Miss Littlejohn is working has for a long time been the center for fishing and trapping, and has developed canning industries. Recently the discovery of oil has brought many people here.

There are French, Indians, and mixed groups, many of whom have no contact with the outside world, and whose homes can be reached only by boats.

In this bayou country, Protestantism is weak. The Methodist churches are for the most part mission churches. Their leadership has come largely from students, staff, and graduates of MacDonell School. The changing conditions have made wise the new plan of a community center.

Miss Littlejohn is a deaconess, a graduate of Scarritt, with intensive experience in the Indian work in Oklahoma prior to this appointment.

The Guild welcomes Miss Littlejohn as its new missionary in rural work, and wishes Godspeed to Miss Davis.

By DOROTHY NYLAND, *Secretary*

A Student Secretary Discovers Her Job

A skit prepared by Mrs. W. N. Schulze, Palacios, Texas, who is district secretary of Student Work

CHARACTERS: Alice and Jean, college students. (*Enter Alice and Jean.*)

Jean: Hello, Alice! How are you? I haven't seen you in ages. Didn't you ever go to church or to the Wesley Foundation at the university?

Alice: Well, no, I didn't go much. My roommate always slept late on Sunday morning and I hated to disturb her. And we usually went somewhere else on Sunday night.

Jean: Why, you were always active in the Sunday school and MYF at home, weren't you?

Alice: Yes, but it seems that when nobody expects you to go to church or Sunday school you sort of get out of the habit. Besides, one of my profs said that religion is just a myth, anyway.

Jean: Why, Alice, hasn't your faith been real enough for you so that you won't go fall for some prof's talk! You know how they like to be sarcastic about things.

Alice: Well, Jean, I didn't say I believed him, did I? But nobody that I knew at my dorm went to the Wesley Foundation. In fact, I didn't know anyone who did. I might have gone if I had known you were there.

Jean: Didn't the secretary of Student Work in your church give you a card of introduction* and send your name in to the student director at the university?

Alice: Goodness, no! I didn't even know that the women of the church were interested in us.

Jean: Why, last summer Mrs. Gaston, who is the secretary of Student Work at the Woman's Society of Christian Service in my church, filled out a card with all kinds of information about me, even that I play the guitar, and sent it to the student director. She tore off a little card and gave it to me as a card of introduction. I got a letter about the Wesley Foundation before I left for school, and as soon as I got settled in my dorm, a visitor from the church came and got acquainted with me and the other Methodist girls at the dorm. We went to Sunday school the first Sunday, and we got so interested that we spent nearly all our spare time in the activities of the Wesley Foundation. Some of the best times I had were with that group. And I guess it's a good thing I went, because the first time I was home, Mrs. Gaston asked me all about how I liked the Wesley Foundation.

Alice: Mrs. Gaston must be a wonderful person.

Jean: She certainly is. She takes such an interest in us. She got the Woman's Society to subscribe to *motive*, the Methodist student magazine, for each of us, and it really is a grand magazine. She also sent us *Power*, a devotional booklet written especially for students. She sent us letters and church bulletins, and on our birthdays, each of us got a box of homemade candy.

Alice: Say, I'd have loved that. I got sort of homesick sometimes.

Jean: Don't we all! And when we get home we feel sort of out of place. Mrs. Gaston came to see me as soon as I came home for the summer, and I really appreciated it. She and our pastor had planned a special program for the second Sunday in June, which is *Methodist Student Day*. They gave us students special recognition and took an offering for the Methodist Student Loan Fund. Oh, Mrs. Gaston is going to keep us busy all summer. She is going to teach a special Sunday-school class for us, and I'm going to be on the program at the next Woman's Society of Christian Service meeting, and help with the music at the vacation church school. It's great to feel my church still needs me and is interested in me.

Alice: Jean, I think that's wonderful. I haven't been going to Sunday school since I got home because I feel so out of place. I don't enjoy the high-school crowd, and the young adult class makes me feel adolescent. Does Mrs. Gaston take such an interest in all the students?

Jean: Oh, yes, we feel as though she's a personal friend to all of us. You know Betty Martin, don't you? She was the valedictorian of my class. But her family doesn't have much money, so she thought she wouldn't get to college. So Mrs. Gaston helped her get a scholarship and borrow money from the Methodist Student Loan Fund. Mrs. Gaston just told me that Betty has decided to become a missionary.

Alice: I'm so glad to hear it!

Jean: Mrs. Gaston talked to all of us about full-time Christian work. The Methodist Church is to get a thousand new full-time workers during the Advance. I am seriously thinking of specializing in Christian Education.

Alice: Why Jean, I think you'd be good at that. You taught a Sunday school class last year, didn't you?

Jean: Yes, but I wouldn't have thought of going into Christian Education if Mrs. Gaston hadn't talked to me about it. And let me tell you something else about Mrs. Gaston! She isn't interested only in us, but also in students from foreign lands. Last year she had a Chinese student spend Christmas with her, and now she is pushing a project to get some young D.P.'s over here and into college.

Alice: You know, I believe our church does have a secretary of student work. Mrs. Haskell was telling me the other day about being elected to that office, but I didn't understand then what she meant. She was asking me if I would like to go to the student conference this summer.

Jean: Oh Alice, do you think you'll go. Let's both go!

Alice: All right, let's. And I hope Mrs. Haskell will be on the job the way Mrs. Gaston is. I wonder if you could get Mrs. Gaston to talk to her?

Jean: I certainly will. I wish all the secretaries of Student Work would realize what a help they can be to us.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

Beasts of Burden or Children of God?

(*Continued from page 4*)

beautiful anywhere than the serene expectation of those little children that visitors coming to see them would love them. When they protested that they did not want us to leave, we felt just as strongly that we wanted to stay.

A better day is dawning for the women and children of Africa. It is dawning in many places because Christ has stirred the hearts of women in America to share their luxuries with those who have only penury, their lives with those who know only drudgery, their faith with those who live in fear. For many in Africa the day is slow in dawning, because actually we have done so little and sent so few. They are waiting for us, those women who bear so much and have so little, those undersized children of pinched and hungry faces. As they wait they work under burdens they should not have to bear, with a hunger no one should have to know. God grant they wait not in vain!

YOUTH WORK

By HELEN L. JOHNSON, *Secretary*

Cornerstones

JANUARY, the beginning of a new year, provides an opportunity for rediscovering values, looking squarely at ourselves and renewing noble purposes. In line with the programs of the Woman's Society of Christian Service, it is a time to consider the cornerstones in our lives. As leaders and teachers of youth, as parents, it is a time to inquire of ourselves concerning the cornerstones which we suggest to youth.

A few months ago I was attracted to an editorial on cornerstones in a daily newspaper.* It is thought-provoking.

"Very few buildings today have cornerstones. The steel structure of the modern building is such that the cornerstone has practically disappeared. Ceremonies are held today not over cornerstones but over date-stones. Architecturally, cornerstones are out of style and no longer considered necessary.

"Morally, the cornerstone has gone out of fashion also. One of the characteristics of modern times is that so many people have given up the idea that there is anything substantial and eternal upon which to build one's life. Science is supposed to have rendered untenable most of the claims of Christian doctrine. The Ten Commandments are all right if they can be observed without too much infringement of personal liberty. People used to believe in a heaven beyond the skies and a hell for the wicked, but people 'in the know' regard such beliefs only as superstitions.

"So declares the modern worldling, the modern skeptic, the disgruntled and frustrated folk who have been weakened by modern comforts, deceived by a superficial education, and intoxicated by too generous drafts of the philosophy of freedom.

"No more cornerstones! Maybe that is why the most comfortable generation in human history is far from being the happiest group of people that the world has yet produced."

* *The Saratogian*, Saratoga Springs, New York, July 25, 1949.

CHILDREN'S WORK

By RUBY VAN HOOSER, *Secretary*

The Children's Service Fund

By E. MAE YOUNG

THE Methodist program of missionary education for children provides for offerings called the Children's Service Fund, which applies *only* to the offerings taken in additional sessions. By additional sessions is meant those sessions for primary and for junior children that are held at *some time other than* the regular Sunday school sessions. (If at all possible, additional sessions for missionary education should be held for ten successive weeks when the lesson materials for the Sunday sessions of the church school are missionary.)

Children share in the total missionary program of the church through the Children's Service Fund, i.e., the offerings they bring to additional sessions. These offerings are divided with equal parts to World Service and the Woman's Society of Christian Service: 40 per cent to the local World Service treasurer; 40 per cent to the local treasurer of the Woman's Society of Christian Service. Twenty per cent may be used by the children for others.

Local church leaders of children, including the secretary of Children's Work for the Woman's Society of Christian Service, should give attention to these duties. (1) Arrange for additional sessions for primary children during January and February of each year and for juniors either in January and February or April and May in accordance with the lesson materials being used in the Sunday sessions. (2) Secure capable leaders. (3) Use the recommended missionary units. (4) Be sure that the offerings are divided and sent to the proper treasurers.

Leaders should note that there can be no Children's Service Fund *unless* sessions are held *in addition* to the regular sessions of the church school.

URGENT!

Cable from Korea
"Bieri Missions, New York, N. Y. Urgent need Korea experienced teacher English Language and Spiritual Guidance."

This request is for someone with five or more years of experience in teaching, who could take responsibilities similar to a Dean of Women in an educational area.

For further information write *immediately* to:

Miss Kathryne J. Bieri,
150 Fifth Avenue,
New York 11, New York

Faith for Our Time

By MRS. C. C. LONG, *Circulation Manager*

TODAY we face a pessimistic world. Many who call themselves Christian have put their trust in might and power, rather than in the spirit of the living God.

God is alive and at work in the world! We have seen him in the hearts of men and women who, having come from India, China, Japan, and the isles of the sea, bear witness to changed life and purpose.

Have you and I a "Faith for Our Time"? If so, we cannot fail to share it. Let us display it and so live it that it becomes contagious.

Begin with this year's World Day of Prayer literature. Read, study, digest every word of it. God can use it, with your help, to enlarge faith and to extend your work to express that faith.

How great is your faith in prayer? There are many today who believe it is "The Mightiest Force in the World." The World Day of Prayer gives expression to such a faith. It is observed each year on the first Friday in Lent, and will be observed this year in ninety countries. Think of it, in ninety countries people will be hushed in expectation in the Presence of God. They will worship in sixty languages, in temples of various type of architecture, in the great out-of-doors, in simple homes, but worship the one God and Father of us all.

We are not divided, but one through the Cross of Christ. The marvelous chain of prayer starts another year of daily intercession on February 24, 1950. It begins with the prayer of the Fiji Island Christians, as the sun rises near the international date line, and continues westward, until the amen is sung in the cold Arctic more than twenty-four hours later. From island to island, from continent to continent, according to time variance, the observance passes through national and racial barriers. The use of identical prayers and Scriptures transcends these barriers and makes us one, until finally the last observances are those of the fur-wrapped Eskimo peoples and sarong-clad Tongans, who close the day with prayer and praise to the omnipotent Father of us all.

The World Day of Prayer is interdenominational, interracial, and international in scope. It is sponsored by the United Council of Church Women, an organization representing ten million women.

In the choice of the theme, "Faith for Our Time," we do indeed

"Exalt the Lord our God and worship at His holy hill,
For the Lord our God is holy."

So begins the beautiful service of worship prepared by Welthy Honsinger Fisher and her World Day of Prayer Committee.

Mrs. Fisher uses a story from the life of Michi Kawai, who is the author of this 1950 service, to introduce this most effective program. Miss Michi Kawai was born in the village of Makido, of a Shinto priest father and a remarkable mother. Michi, early in life, became a follower of Jesus Christ. She was graduated from Byrn Mawr College in 1904, and on her return to Japan helped to found the national Y.W.C.A. in her country, and was its general secretary from 1912 to 1926. In 1929, Miss Kawai founded a Christian school for girls, the Keisen Girls' School, in the outskirts of Tokyo. Her own translation of its name is "Fountain of Blessings—Girls' Learning Garden."

After the holocaust of war was spent, we find her still the guiding, inspiring genius of this truly Christian school. A worthy author of our Day of Prayer service—a woman of tremendous faith and accomplishment.

The World Day of Prayer poster has been painted by a truly dedicated artist. Artist Taikai Sadakata gave up wealth and worldly fame to dedicate his life to prayer and to put on canvas a winsome Christ.

The daily prayer for 1950 was written by Dr. Georgia Harkness, noted theologian, teacher, and poet, and will become to all who use it a lodestar throughout 1950.

The service beautifully leads us through Adoration to Examination, thence to Confession and Repentance, and finally to Commitment. The Commitment is outwardly expressed by our offering.

These World Day of Prayer gifts at home and abroad are a pageant of challenge and delight in action. Agricultural migrants and sharecroppers receive a large share of the offering in twenty-three states through the Home Missions Council. The Indians are aided through nine government boarding schools under the Home Missions Council, which maintains a religious activity program under trained directors. Oriental colleges, of which there are eight union (interdenominational) Christian colleges in the Orient, look hopefully each year toward their share in the World Day of Prayer offering, as do the foreign students in America.

People Have Been Starved for Books is the challenging title of a booklet issued by the Committee on Christian Literature for Women and Children in Mission Fields, Inc., and throughout the world, funds from this Day of Prayer are helping to feed hungry minds and hearts.

Order your World Day of Prayer material at once.* Plan, pray, develop the best meeting you have ever had, and know the blessing growing out of study in action through commitment to His service.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices. For descriptions see back cover.

"PRAY YE . . ."

Prayer Calendar, 1950. This booklet lists the birthdays of our missionaries and deaconesses and suggests the projects of the Woman's Division as subjects for daily prayer. The use of the *Prayer Calendar* enables every woman to share in the privilege of definite, earnest prayer for our work and our workers and helps them to daily fulfill our Lord's exhortation, "Pray ye . . ." The new booklet covers the eight-month period from January through August, 1950. 35 cents.

NEW MATERIALS

How Fare the First Americans? A picture of the work of the Woman's Division among the American Indians. The projects described are Yuma Methodist Mission, Pottawatomi Indian Mission, Dulac Indian Mission, Navajo Methodist Mission School, and Indian Mission (Conference) of Oklahoma. 15 cents.

Thy Kingdom Come . . . In Burma. Through a description of present-day conditions in Burma, this leaflet reveals the urgency of spreading the Christian message throughout that country. Free for postage.

So You Are Going to the U. N.? Information if going by car, train, subway, or bus. Also material for background reading. Free for postage.

The People Take the Lead. Presents a two-year record of progress in civil rights. 10 cents, two for 15 cents.

Our Students From Other Lands. This revision of the leaflet, *Our Unofficial Ambassadors,* will interest secretaries of Student Work in the overseas students on campuses of the United States. Free for postage.

Organizational Chart. This new chart shows the organization of the Woman's Society of Christian Service in the local church. Size, 8½x11. 5 cents, six for 15 cents.

"There Shall Be . . ." A message to the local pastor explaining why there must be a Woman's Society of Christian Service in every local church. Free for postage.

World Day of Prayer

FEBRUARY 24, 1950

Theme: Faith for Our Time

Orders *must* be in our offices by February 10, 1950, to insure delivery.

Program for Adults and Young People. 5 cents each.

Children's Program-Poster. 5 cents each, $4.00 per 100.

Call to Prayer. 10 cents per 100.

Helpful Hints for Committees. 15 cents each.

Poster (12x18½). 10 cents each.

Report Blank and Offering Envelope. Free.

Leader's Packet (contains one of each of above). 35 cents each.

APPROVED STUDIES, 1949-50

For Adults

Theme: Japan

Japan Begins Again. By William C. Kerr. $1.00.

A Guide on "Japan." By Katharine Johnson. 35 cents.

Theme: Co-operation for a Christian Nation

Missions at the Grass Roots. By William P. Shriver. $1.00.

A Guide on "Co-operation for a Christian Nation." By Earl Zeigler. 35 cents.

Theme: We the Peoples of the Ecumenical Church

We the Peoples of the Ecumenical Church. By Winnifred Wygal. 60 cents.

A Guide on "We the Peoples of the Ecumenical Church." By Winnifred Wygal. 15 cents.

Theme: Women of Scripture

Women of Scripture. By Arthur Bruce Moss. 60 cents.

A Guide for "Women of Scripture." By Leila Bagley Rumble. 15 cents.

Postage Rates for Free Leaflets: Due to the increase in postage rates effective January 1, 1949, the Woman's Division, in Executive Session in September, passed the following action regarding postage for free leaflets in quantity orders—10 copies, 3 cents; 25 copies, 5 cents; 50 copies, 15 cents; 100 copies, 25 cents. Your co-operation will be appreciated.

BE SURE TO INCLUDE NAME AND ADDRESS IN YOUR ORDER

PAYMENT SHOULD ACCOMPANY ALL ORDERS. SEND FOR OUR CATALOGUE

Orders for the above may be sent to your nearest address—

Literature Headquarters:
420 Plum Street.....Cincinnati 2, Ohio

Distributing Offices:
150 Fifth Avenue.....New York 11, N. Y.
83 McAllister Street.....San Francisco 2, California

The retail stores of The Methodist Publishing House also sell the literature of the Woman's Division of Christian Service.

NORTHWESTERN
UNIV LIBRARY
EVANSTON ILLS